The Missionary Herald

VOLUME CVIII MARCH 1912 NUMBER 3

THE department of Letters in this number of the *Herald* is once more extended, but we are sure no reader will wish that any one letter had been left out; indeed, the editor wishes that many more could have been put in. No more interesting or significant reading is to be found in these days than in the correspondence coming to the Board Rooms from many quarters of the globe. That this judgment is not prejudiced is evidenced by the fact that a special writer for a prominent daily newspaper recently asked for the opportunity to look over missionary letters from China, in order to prepare an article that would supplement the news dispatches. So absorbed did he become in the material offered that he spent a day reading letter after letter; and he constructed therefrom an article which was given prominent and extended place in the journal he represented.

Letters from Missions

AS will be seen in letters from both India and China, suffering and want in the famine districts, reported in recent issues, are not lessening, as indeed we were warned they could not be for months. Both Dr. Hume and Mr. McCann emphasize in their statements the need of appeal. The Central China Famine Committee is now fully organized, and, with its representatives and Red Cross alliances in this country widely advertised, has its channels open for receiving and utilizing all gifts. The executive committee at Shanghai proposes to use the funds with great care, not only to avert starvation, but to start China on a policy of conservation; to give relief only in return for labor on canals and dykes, except in cases of those unable to work. The committee believes that the new government, with the aid of competent foreign and Chinese engineers, will make this famine relief of permanent value and the means of adopting a program of conservation that will prevent the return of such distresses from year to year.

The Cry of Famine

IN connection with Mr. Wiggin's enthusiastic report of the conditions of missionary work in Spain, it will be welcome news that the Prudential Committee has authorized the securing of another ordained missionary and his wife to go to the assistance of Dr. Gulick in the increased burden which the new opportunities bring.

Re-enforcing Spain

THE Centenary Council at Salem, February 6, was remembered by many who could not get to the Tabernacle Church. At Bangor Seminary, in the midst of its Seventh Annual Convocation Week, on Tuesday morning an hour was given to the commemoration of the anniversary. From the opposite direction the Co-operating Committee for the Interior, entertaining Secretary Patton that day at Chicago, sent its greeting and its Godspeed to the new missionaries then being ordained.

The Outreach of February 6

THE second of the great missionary expositions in America is to be held in Cincinnati, March 9 to April 6. Following in general the lines of the Boston exhibit, with the Pageant of Darkness and Light as its spectacular feature, with Rev. A. M. Gardner as general secretary, and with Frank W. Harold looking after the

The World in Cincinnati

matter of publicity, it is to be expected that this Cincinnati festival will surpass its pattern. We advise all our readers in Ohio and round about to make sure of visiting Cincinnati during March.

The Republic of China

THE long-delayed edicts were at last published; the Manchu dynasty abdicated the throne February 12; a National Assembly met in Nanking on February 15; Dr. Sun Yat Sen promptly resigned the presidency of the provisional republic in a nobly patriotic letter, urging the choice of Yuan Shih Kai as the logical candidate for a united China; whereupon the convention elected the late premier of the empire the first president of the republic of China. Nanking was made the provisional capital. One stage in the revolution is thus completed; a second stage, that of reconstruction, which is likely to prove as difficult, has now begun. The task of organizing 400,000,000 people, mostly uneducated and stolid, into a workable democracy is so stupendous as to stagger belief. But it is being attacked with courage and determination; in view of what has been already accomplished it will not do to say it is impossible. It is a growing surprise and encouragement to see how many Christian Chinese are prominent among the leaders of the time and influential in the counsels which are creating a new China. The understanding is that the leaders of the revolution thus far will be given important offices in the new government and that the best and most progressive among the imperialists will be associated with them.

The Spirit in the Wheels

CHINA needs more than a new government; a republic will not cure all her ills. Reform measures or a reform party is not enough. Real redemption of China cannot come in a moment or by mass movements; there are unplumbed depths of ignorance, prejudice, and indifference to be broken up before there will be a large response to the call for a better life. The missionaries on the ground feel this keenly, and are only anxious lest for themselves and for others too much may be expected from a change of officials and a new political policy. Returning from a recent trip to an outstation, Mr. DeHaan exclaims over the burden again brought upon him by the sight of this thickly populated district: "How to reach them with the means at our command is the problem. More and more am I coming to believe that it is not to be done by depending upon mere external machinery. If God doesn't do it, we cannot. We can only be used; men cannot do it. But here again we are brought face to face with the paradox of the ideal and the means to be employed in reaching it. In prayer, not simply at stated times, but every day filled with a great yearning upreach to God, oftentimes with no words to express our longing for these people, is our hope. God help them as we cannot! For unless a new spirit of life comes the old order of external life cannot be changed."

A Changed Temper

IN the midst of all the anxieties of the time as to what is happening in China, it is as gratifying as it is amazing to see how changed is the temper of people there toward the missionaries. When mob violence threatened Taiku in the middle of December the city authorities sent a message to Mr. Corbin, who was guarding the mission premises just outside the city wall, bidding him to take up his residence inside, and saying, "We can replace property, but we cannot replace life." Mindful of the fury with which officials, gentry, and the common people abetted the Boxers eleven years ago in putting to death every missionary in Taiku, it is impressive to see how the life and welfare of the missionary are now regarded in that city.

Using the Calendar of Prayer

IT is impossible to tell how many friends are following the Calendar of Prayer given in the Board's Almanac for the present year. We doubt not many are doing so. Some have expressed their gratification at an assignment of one or two

AMONG THE GRAVES OF MANCHU RULERS

Tomb of the Emperor Kie-lung, fourth in the present dynasty

missionaries to be prayed for on each day, thus calling attention to the whole wide circle in the course of the year. One excellent plan, followed by some and commended to all, is the reading at family prayers, morning or evening, the names assigned to each day, with some note concerning the mission, the station, or the persons named and the special work in which they are engaged. Try this method unless a better one shall be suggested. There is not a missionary on the long list who would not gladly say to friends far and near, "Pray for me."

To Rouse the Church at Home

THE sense of dependence on prayer as the prime agency for awakening missionary zeal at the home base also was recognized at the last annual conference of foreign missionary boards. It was emphasized in several addresses of the time and confessed in all the devotional hours. A delegate from Canada brought a resolution to the conference, embodying a virtual call to prayer to be issued to the churches; and the secretary of the conference was instructed to convey to missionary boards such a message from this their representative gathering. It was not, of course, the thought of the conference that either the boards or the churches required to be informed of this need; only that in addresses and publications, in all the ordinary cultivation of missionary constituencies the idea should be kept in the foreground that "the supreme need of our time is a wider and deeper life of prayer as the chief means of missionary power."

Men and Religion Campaign

ALREADY detailed plans are being announced for the close of the nation-wide campaign in the interests of men and religion. It is proposed to hold a conservation congress in New York City, April 19–24, with general sessions in Carnegie Hall, and with auxiliary meetings in various neighboring churches. Among the distinguished speakers secured for this notable gathering appear the names of such laymen as President Taft, Ambassador Bryce, John Mitchell, Booker Washington, J. MacDonald, of Toronto, Professor Steiner, of Iowa, J. Campbell White, and John R. Mott; and of clergymen: Dr. Jowett, Bishop Greer, Bishop MacDowell, Archdeacon Madden, of Liverpool, and Dr. Gray, of Glasgow. Fuller announcements of the character of the program will be made later, but among the features suggested are a parade of delegates, a boys' convention, and sectional meetings with carefully prepared reports of various commissions.

Money Talks

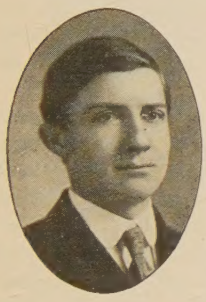
THOSE who affirm that the church is declining as a force in the world, that religion is no longer an object of devotion even to so-called religious people, and that the world is altogether sordid and trivial in its interests may be edified by looking at a recent report in the Boston *Transcript* of the philanthropic gifts of America last year. Tabulated figures show that $252,007,875 was thus contributed by American citizens during the twelve months closing December 31, 1911. Moreover, of this sum approximately $100,000,000 was contributed for the advancement of religious work, using that term to include all gifts to charities supported by funds secured in the churches. The amount given for what are classified as distinctively religious objects was thus $8,000,000 more than the total gifts for education—notwithstanding enormous sums donated by a few individuals for that purpose—and $40,000,000 more than the amount given to the third main division—the general good.

Again, of this $100,000,000, $51,000,000 was given by 15,000,000 people through the Protestant missionary societies; $40,000,000 being thus donated for home missions, and $11,000,000 for the foreign missionary work. To these huge sums should be added the $13,000,000 contributed by the Roman Catholic Church for religious and philanthropic work, including the establishment and maintenance of her parochial school system.

The ratio of distinctively religious gifts is the more remarkable in that it is the first time for years when the sum given for these purposes has surpassed that for education or for general philanthropy.

To the Nearer East

WE have to chronicle this month the departure, February 14, of three newly appointed missionaries for their fields of work. Rev. and Mrs. Reuben H. Markham are going to Bulgaria, and Mr. Luther R. Fowle to the Central Turkey Mission. Mr. Markham was born in Kansas, the son of Rev. L. C. Markham, now of Onaga, Kan. He was graduated from Topeka Academy in 1904 and from Washburn College in 1908, becoming a



MR. AND MRS. MARKHAM

Student Volunteer the same year, and subsequently took his theological course at Union Seminary, graduating last summer.

Mrs. Markham, whose maiden name was Mary E. Gall, also born in Kansas, was a college classmate of her husband, and they were married in 1909. Mr. Markham's preference is for educational work, and the European Turkey Mission has already assigned him for the present at least to the Collegiate and Theological Institute at Samokov, which institution is greatly needing such re-enforcement.

Mr. Fowle comes of missionary stock, his parents being Rev. and Mrs. James L. Fowle, of Cesarea, and his grandparents Dr. and Mrs. W. A. Farnsworth, for fifty years missionaries in Turkey. Mr. Fowle was born at Talas. On coming to this country his preparatory studies were pursued at Lawrenceville, N. J., and at the Newton High School. He was graduated from Williams College in 1908, and spent a year in Turkey visiting his native place and making observations in various parts of the empire. On returning to the United States he studied for a year and a half in Union Theological Seminary, and now goes back enthusiastically to take up the work to which his parents and grandparents have given their lives, though in the Central and not the Western Turkey Mission. Prior to going to Aintab, to which station he has been assigned, he will spend some weeks in the office of the Mission Treasurer at Constantinople, that he may become familiar with the work of that department, so closely related to the business administration of the four Turkey missions of the Board.

MR. FOWLE

Cyrus Hamlin Medallion

THE bronze tablet that was erected in the chapel of the Bangor Seminary last June to commemorate the one hundredth anniversary of the birth of Cyrus Hamlin has set in it a medallion portrait of Dr. Hamlin of unusual excellence both as a likeness and as a work of art. For the accommodation of those who wish copies of this medallion the makers of the tablet have promised to supply them at $10 each, if ten or more are taken. Those desiring to subscribe may send their names to Prof. A. D. F. Hamlin, of Columbia University, or to Prof. W. J. Moulton, of Bangor Seminary.

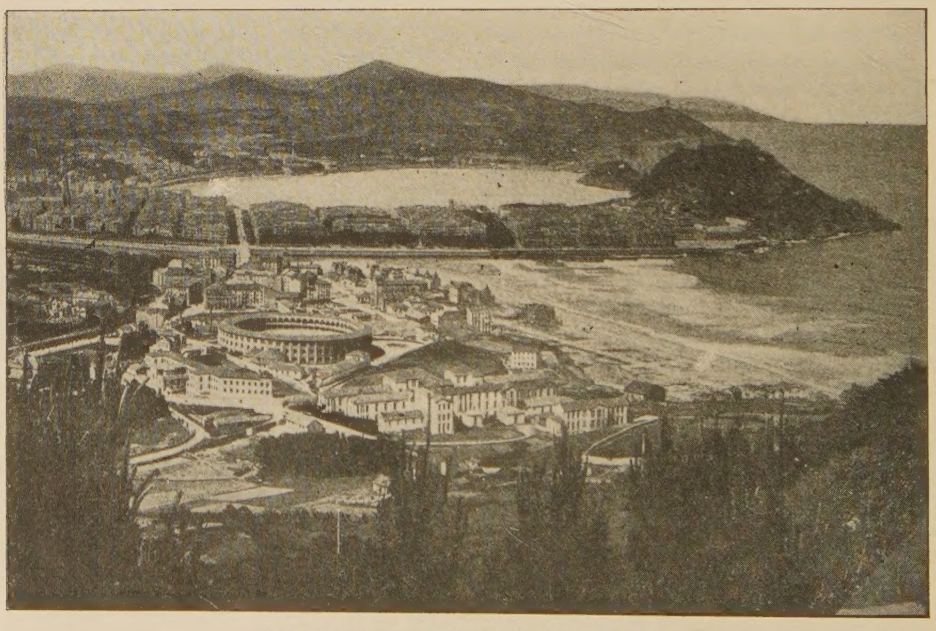
A GLIMPSE OF SPAIN

By Treasurer FRANK H. WIGGIN

ENTERING Spain from the north at Irun, the border station, we pass from one train to another. The width of the railroad track also changes here, many Spaniards believing that this difference of gauge is a protection against an invading army. A short ride from Irun brings us to our first mission station, San Sebastian, and we take our way through the busy streets of the beautiful city to the rented house, occupied by our native pastor and his wife and which is also the center of the mission work. As we approach the house, we are glad to see over the door a large sign, which reads, in Spanish, "Evangelical School and Chapel." Until a few months ago, not the slightest indication of its use was allowed to be exhibited on the exterior of any Protestant church or allied building in Spain! Now we are working openly; all the world may know what we are doing; and this by authorization of the central government.

We found the station pastor and his wife jubilant and eager to tell us of the success of their daughter, educated in our Woman's Board school, now at Barcelona. This daughter had just taken a rigid examination in English for a lucrative and important government position, in competition with several men. The fact that a woman had shared in this examination created a sensation in San Sebastian, and much was said about it in the newspapers. Although several educated men were her competitors, she won over all the others and secured the desired position; whereupon the sensation was all the greater.

Arriving at night, we found the evening school in session. Several men, obliged to work during the day, were taking this opportunity to acquire an elementary education. The first floor of the house was divided into three small rooms, two of which were supplied with rude desks; one of these



HARBOR AND CITY OF SAN SEBASTIAN

IN THE BASQUE PROVINCES

rooms was used for the girls' school, another for the boys', and the third for a chapel. Although San Sebastian is one of the smaller mission stations, about sixty-five were in attendance at the Sunday morning service, many of the day school children being among the number. These children, even the youngest, listened attentively to the sermon and joined enthusiastically in the singing.

The Basque Provinces are of peculiar interest, and the railway journey from San Sebastian to Bilbao is delightful. The people here are strong, well-built, and more independent than in other parts of Spain, the land being divided into small holdings. The train made its way through the mountains, inland from the coast, by climbing up one mountain stream, crossing over to the next, and following that down to the coast again. The Gothic churches, built 500 and 600 years ago, were especially interesting.

Bilbao, the capital of the province of Vizcaya, has nearly 100,000 inhabitants, and is said to be the third richest city in Europe in proportion to its size. The river Nervion, which divides the city, is navigable at high tide. It is the rich iron mines on its left bank and the steel manufactories surrounding the city that make Bilbao so prosperous. On one of the most populous streets, not far from the center of the town, is located the American Board property, consisting of a good six-story stone and brick building. The first floor is occupied by the school, which numbers about 120, and by the chapel; the second floor provides the pastor's residence; the upper floors are rented for apartments. Our work here is growing and bright with promise.

The native pastor, recently deceased, who for thirty years cared for this station, bore a striking resemblance to Mr. Dwight L. Moody. The current pictures of him might be taken for pictures of Mr. Moody; moreover, he is said to have had many of Mr. Moody's characteristics. He was considered the most eloquent preacher in Northern Spain, and was often sought by the authorities of the city and even by Roman Catholics to grace the platform of great public meetings. His son now acts as pastor and superintends this mission.

COLEGIO INTERNACIONAL AT BARCELONA

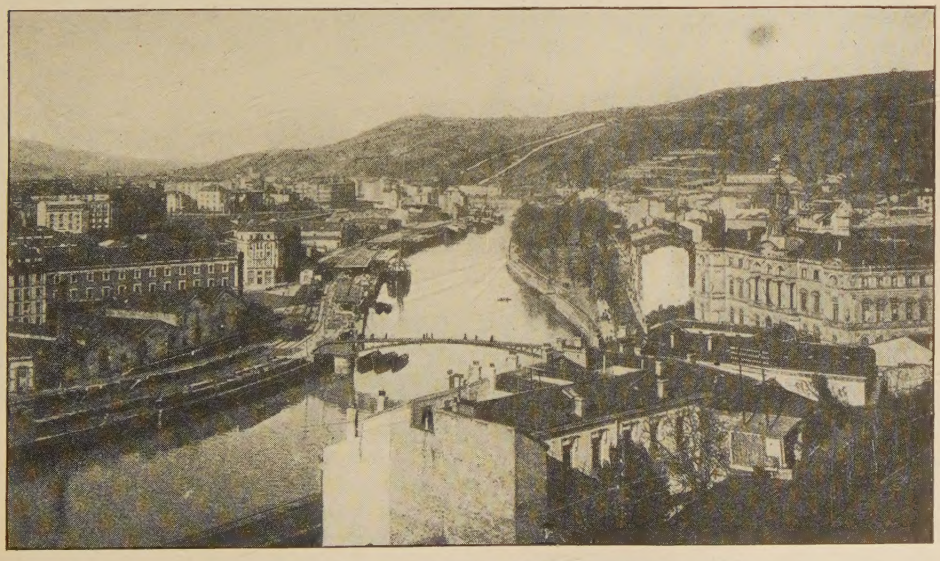
The school buildings are those in the center foreground of the picture

Seventy-four miles further on is Santander, capital of the province of the same name. The city is a little more than half the size of Bilbao, and is a flourishing seaport. Here we have a much larger undertaking than at either Bilbao or San Sebastian. The missionary building is upon a cross street, not so public as at Bilbao, yet in the midst of a dense population. It is five stories high; as the street slopes, the chapel is partly below the street level, but large and comfortable. The entrance is tiled and attractive, as is also the entrance to the house one door above. The entire floor above the chapel and half of the second floor are taken by the school, the preacher's family occupying the other half of the second floor. The school numbers nearly 250.

We should naturally look for larger things at Santander than at the other stations, for here Mr. and Mrs. Gulick began their work in Spain many years ago. The congregations on Sunday, both here and at Bilbao, are much larger than at San Sebastian, although it is true of all our stations in Spain that the emigration to the West Indies, Mexico, and the Argentine Republic is so large that about once in three years a new constituency is developed. These emigrants, however, are establishing many strong Christian churches in the lands to which they go.

In the work of teaching, the pastors' wives are rendering most noble and efficient service. There is little persecution. Occasionally it manifests itself by the throwing of stones against the door; sometimes women come to the head of the street to watch the children leaving school and to follow them home, with the result that their parents, if employed by others, lose their positions; or if they are tenants, the landlords refuse to let them live any longer in their houses.

An impressive feature of the Protestant work in Madrid is that the Sunday services are held in what was once the headquarters of the Inquisition. Father Tornos is the pastor and preacher. He was formerly a Roman Catholic priest, and at one time was the most noted preacher and lecturer of that church in Spain. He decided to lecture upon Protestantism, and gave himself for two years to the study of the subject, with the result that he became a Protestant. Although now seventy-eight years of age, he seems to have lost none of his vigor as a preacher. It was pleasant to see among the young men



ALONG THE RIVER NERVION IN BILBAO

and women of Father Tornos's congregation representatives of nearly all our mission stations, so cosmopolitan is the character of this work.

Perhaps the crowning feature of all our enterprise in Spain is the girls' school at Barcelona supported by our Woman's Board. Although its removal from Madrid was only about a year and a half ago, yet it has already attained nearly its former size in Madrid. Surely there are no brighter or more alert and intelligent girls anywhere in Spain than in this missionary institution. Here are gathered the daughters of our native pastors and evangelists, and we have also representatives from some of the best families in Catalonia. A fine Christian spirit prevails in this school; at the Christian Endeavor meeting Sunday evening every girl in the school took some part. The school has both a normal and collegiate department, and it was under the present faculty that the four girls were trained who first took university honors in Madrid. Earnest, devoted Christian girls are constantly going out from this Colegio Internacional to all parts of Spain as teachers and religious workers.

High up among the mountains, where the ground is white with snow at least five months of the year, was a very small Protestant community. The people had few of the comforts and none of the luxuries of this world. The parents of one of the girls, ambitious for their daughter, made every sacrifice to send her to our school. She proved to be an excellent student, recently completed her course, and returned to her mountain home. The community is too poor to support a pastor; and this girl is now not only the teacher of the village school and Bible-reader and evangelist for the district, but is conducting a preaching service every Sunday and proving herself a strong evangelistic force for all that region. Is not the school that trained her worth while?

MAY DAY AT COLEGIO INTERNACIONAL, BARCELONA

A BIBLE FOR PRESIDENT MADERO

JANUARY 8 was a red-letter day in the Christian history of Mexico. For upon that date, in the grand salon of Chapultepec Castle in Mexico City, President Madero formally received a Bible, presented to him in the name of the Protestant Christian Workers' Association of Mexico. This public and significant gift to the chief magistrate of Mexico was projected more than a month before, by way both of congratulating him upon his accession and of marking his religious and evangelical sympathies. When the appointed committee signified to President Madero their desire to make the presentation and requested an audience for the purpose, they received an immediate answer, declaring in cordial words that he would be happy to receive them.

The Bible was of ample size, twelve inches long, printed in Spanish, handsomely bound in morocco, and bearing suitable inscriptions both without and within. The committee which went to the castle had for its chairman Dr. John W. Butler, of the Methodist Episcopal Church, the other members representing the several evangelical churches of the city and the American Bible Society. Dr. Butler's brief speech of presentation was felicitous. Disdaining at the outset any thought that the president was unfamiliar with the Scriptures or unpossessed of a copy, the speaker declared that those whom he represented could find no more appropriate way in which to congratulate the new president upon the honor which had come to him, or to assure him of their confidence and good will. "It is our pleasure to tell you that this sacred volume exists now in more than four hundred languages of the world, and that it is coming to be recognized more and more as the best corner stone both of the nation and the family; and, as the never-to-be-forgotten Queen Victoria said on a historic occasion when an Oriental prince visited England, 'The secret of the prosperity of the happiest nations is found in the teachings of this Book.'

"From these sacred pages, we hope, the Mexican people are to learn true democracy, for which you have labored and sacrificed so much in these last years. So we are sure you will hear with pleasure that up to the present time almost a million copies of the Bible, complete or portions of it, have been distributed throughout Mexico.

"We engage in the distribution of the Bible, knowing that now, as ever, 'the Divine Words give light,' and that the study of the same by the people will help wonderfully in the formation of the ideal type of citizen. For this reason the thousand Protestant congregations scattered throughout the republic are engaged in co-operating with the Bible Society in increasing the circulation of the sacred Book, and we are sincerely anxious for the day to come when, whatever the creed of the people, a copy of the Holy Bible will be found in every Mexican home.

"Mr. President, we are truly grateful to you for the amiability with which you have received us on this occasion, and we have the honor to place in your hands this testimony of our admiration and highest respect, and to express the wish before leaving that you and your worthy family may enjoy the best of success and health and for your government the blessing of heaven, which will result in the happiness of the Mexican nation."

In receiving the gift the president expressed his high appreciation of the "precious volume"; he was pleased to receive the committee, whose principles were one with his; he wished the Bible to be circulated among the people; and he would urge the committee and those whom they represented to do their part, as he would do his, in educating and uplifting the people of his nation.

That such a scene could have taken

place in Mexico, and that its president should have dared to speak so frankly and strongly concerning his sympathies with the friends of a free Bible in the homes of a free people, is remarkable indeed. Scarcely less noteworthy is the fact that full and approving report of the occurrence was given wide publication.

In particular *El Correo*, the leading daily of Chihuahua, whose editor and proprietor is an ardent Roman Catholic, gave place of honor in the first column of its first page to the account of this event. In the closing paragraph of his report, which Dr. James D. Eaton has kindly translated for us, the editor does indeed say: "The cultured readers of *El Correo* should know that the reading of the Protestant Bible is forbidden to Catholics by the ecclesiastical authority; but if not, let them know it from this time forth, and refrain from having it in their possession, in order not to incur heavy penalties; but of course not failing to recognize the exquisite courtesy of the members of the committee and of the president, a courtesy correct from every point of view except that of a Roman Apostolic Catholic in all its purity." At the same time he prints in capital letters the sentence from Dr. Butler's speech which declares, "So we are sure you will hear with pleasure that . . . a million copies of the Bible . . . have been distributed throughout Mexico," and does not fail to include President Madero's acknowledgment of his gratification in receiving the committee and in accepting their gift.

It seems as if no stronger evidence could be needed to show both the opportunity to proclaim the evangelical faith in Mexico under its new administration and the appeal of the times to the Board to re-enforce its institutions and its representatives in that eager and progressive republic.

JAMES NARAYANASAMY

By Rev. F. E. JEFFERY, of Aruppukottai, South India

A HOLY MAN

NARAYANASAMY was a bright little Hindu boy, the first son and the pride of his mother's heart. He lived in the town of Palni, famous for its ancient temple, which stands on the top of a rock hill 300 feet high. To this temple pilgrims from villages within a radius of 100 miles and more came to worship, and little Narayanasamy's ears were daily filled with the sound of the drum and the shrill notes of the Hindu flute as the pilgrims, sometimes in small bands, sometimes in throngs of thousands, came marching through the village streets on their way to worship the stone image of the god Thandayuthapani in the temple on the hill.

Sometimes a pilgrim would have hair so long that it trailed on the ground. It would be matted with cow-dung and twisted into long, snaky ropes. Others wore orange-colored gowns reaching to the ankles. Others, in fulfillment of a vow, came wearing a silver lock over the mouth. This lock is held in place by a needle, like a hatpin, pierced through both cheeks and mouth. No matter how long the distance traveled, such a pilgrim was supposed to have traveled it without unlocking the mouth either to speak or to eat until he arrived in the presence of the god. Almost all the pilgrims wore orange-colored cloths and carried in the hand some sacred pot or

PALNI TEMPLE

instrument of iron, silver, or gold to offer to the god. The gorgeous feathers of the peacock made a favorite offering. As the pilgrims came in sight of the temple their steps would quicken almost to a run, and their voices would break forth into the chant, "Haraharoo Harahara!" And on all sides one could hear the mellow note blown from the sacred conch shell.

It was in this super-religious atmosphere, throbbing with a wild devotion to idol worship, that Narayanasamy grew up. His father and mother, being very devout Hindus and of a good caste, used to join the procession on important festival days, and along with the pilgrims, as they thronged up the temple hill, raise the holy chant of "Haraharoo Harahara!" Inside the dark hallways of the temple the air would be stifling with the fumes of burning camphor and the odor of withered flower garlands, and the little boy had to guard himself carefully lest he be trampled upon by the dancers, who in religious frenzy would be making a wild scramble to get near to the presence of the idol.

As far away within the dark "holy of holies" the flaming torches were waved by the scantily clad priests over the head of the idol, Narayanasamy was taught to put his hands together and raise them in supplication; then to bow his head low and worship.

He was often deeply moved by the sight of some devotee fulfilling a vow to the god. Religious devotion was stirred within him one day when he saw a man carried in a dying state to the government hospital. He learned that this merchant had come from a long distance and had vowed to eat nothing for forty-eight days. Once each day in fulfillment of his vow he would lie down and roll around the temple hill, which was nearly two miles in circumference. To roll over that hard graveled path, without clothing to protect the skin from the sharp stones, and under the burning tropical sun, was no child's play; but he kept it up for twenty days, each day getting weaker and weaker. Still he was faithful to his vow until his abused bodily powers refused to act longer, and he lay dying by the roadside, uncared for by the frenzied throng, until a government official discovered him and ordered his servants to carry him to the

hospital, where he died. His wife and children in the far-away village, ignorant of his condition, waited in vain for him to return. He never came.

As he sat on the mud *pial* in front of his father's house along with the men who gathered there to gossip, he heard them tell of strange things which were said to have been done through the power of the idol: stories of incurable diseases which had been cured by a visit to the temple; fruits mingled with sugar that had been offered to the idol but would not decay, and might be kept for months and eaten; fish that had been fried at home, carried for several days on the journey and when brought into the presence of the idol had been known to come to life, leap out of the pots, and swim away in the temple fountain. These stories impressed him. He did not then know that the temple priests hired servants to go about the villages and invent these stories of miracles performed.

At an early age his father sent him to study. In course of time he entered the mission schools and came into touch with Christianity. The strength and sincerity of its teaching inspired his soul with admiration. He studied through the high school, and then went to Ceylon and entered into business as a typewriter and bookkeeper. But all the while his pious soul, brought up in the atmosphere of religion, was seeking for religious truth. He made a study of the various systems of Hinduism, but they did not satisfy him. He made a more careful study of Christianity, even spending some months in a theological school, till he became a most devout Christian.

He came back to Palni to visit his people. But they would not receive him. They gave him food outside the house as though he had been an outcaste coolie servant. He took the food and said nothing of the insult. By the gentleness and sincerity of his nature he gradually won them over, and in a little while they allowed him to eat in the house as one of the family. When the caste people saw this they came upon Narayanasamy's father and fined him 100 rupees and made him drive Narayanasamy from home. It was well he left home, for there was danger that his mother would poison him if he did not renounce Christianity. The caste people of Palni rose against him and tried to drive him from the town by boycotting him. But he had some younger brothers whom he was eager to save, so he determined to live his way into the community as a Christian. He opened a bookstore, and was soon doing a thriving business. But what should he do for a bride? He was the only one in his caste who was a Christian. To marry outside of his caste would be an added insult to his people! His people thought to drag him back to Hinduism, and with that end in view arranged to marry him into a rich Hindu family. But he would not be thus entrapped; he said he would remain a bachelor. I told him he ought to marry, and he consented to do so if I could find him an educated, pious Christian bride. So I introduced him to Christine, the daughter of one of our Indian pastors. She is of high caste extraction and a high school girl who talks English fluently. They had a beautiful wedding the other day and are very happy. They did their courting in English.

The surprise is that his father has become so far reconciled as to prepare one of his own houses for the bridal pair. The young man's name is now James Narayanasamy, and his earnest Christian character has impressed itself upon the whole community. He and his bride were received by a large number of Hindu friends, who came with bands of music, garlanded them with flowers, took them into their own homes, and feasted them. He has gathered the educated and progressive young Hindus of Palni into a Reading Club, and is studying with them the progressive movements of the times. He is thus leading them to a better understanding of Christianity. A number of these young men are almost bold enough to follow James's daring lead and publicly confess Christ.

James K. Lyman *William R. Leete* *Samuel R. Harlow* *Charles H. Maas* *Jerome C. Holmes*

JAMES KERR LYMAN: born near Maroa, Ill.; educated in Whitman College and Oberlin Theological Seminary; two years student Y. M. C. A. secretary in Oregon; last summer preached in Idaho mining camps; assigned to Central Turkey Mission. WILLIAM ROCKWELL LEETE: born at Ridgefield, Conn.; educated at Yale University and Union Theological Seminary; served as Y. M. C. A. college secretary in two institutions; now Bible instructor at Riverside Military Academy, Poughkeepsie, N. Y.; assigned to Shansi Mission, China. SAMUEL RALPH HARLOW: born in Boston; was graduated from Harvard College in 1908; engaged in settlement work in New York; entered Union Theological Seminary in 1909; assistant minister of Spring Street Church, New York; assigned to Western Turkey Mission; brought his bride of a week to the ordination. CHARLES HENRY MAAS: born at Hildesheim, Prussia; educated in Germany and at the Moody Theological School, Chicago; worked at railroad telegraph construction in Germany, Bulgaria, and Asia Minor; engaged in varied forms of religious work in Chicago; assigned to Micronesia Mission. JEROME CRANE HOLMES: born in Lincoln, Me.; educated in Bates College and Hartford Theological Seminary; has served as graduate secretary Y. M. C. A. and instructor in Bates College, and as pastor's assistant Fourth Church, Hartford; assigned to mission work in Japan.

SALEM'S HIGH FESTIVAL

IT was fortunate that the first foreign missionaries from America were ordained in a church that one hundred years afterward should have a membership so wide-visioned and large-hearted and a minister so capable as to plan another ordination that would fitly mark the centenary. It was impossible to reproduce the earlier scene; the tremulous note of a bass viol leading the hymns was the only echo of the past. The contrasts rather than the similarities of the two occasions were most in the minds of those who gathered in the Tabernacle, February 6.

The church itself was warm and bright with beautiful decorations: lilies and palms massed on either side the pulpit, and cyclamen and vinka vine continuing the frame of green and white around the edge of the platform; as a background a huge American flag, with the colors of mission lands alternating with the Stars and Stripes in graceful folds along the gallery rail. The salutation of the pastor, Dr. DeWitt S. Clark, welcoming the council to the "high festival," voiced at the outset the cordial hospitalities of the day, which were further emphasized by a welcome to the city from His Honor, Mayor Rufus D. Adams, an active member of the Tabernacle.

The form of the council's procedure did not much differ from that of its predecessor; it followed the traditional Congregational way, moving to its end with simplicity, directness, and quiet dignity. Yet many points of contrast were suggested. The choice of the efficient moderator of the day, Dr. Nehemiah Boynton, would have been looked upon doubtfully one hundred years ago if he had been announced as the "Moderator of the National Council of the Congregational Churches." What a difference also in the size of the council! Over against the three churches and the two specially invited persons who composed that earlier assembly, all the twenty-seven churches of the Essex South Conference, save three, were now represented, most of them by both pastor and delegate, together with forty corporate members of the American Board, besides half a dozen members of its Prudential Committee, officers of the American Board and Woman's Board, and delegates of specially invited churches and persons.

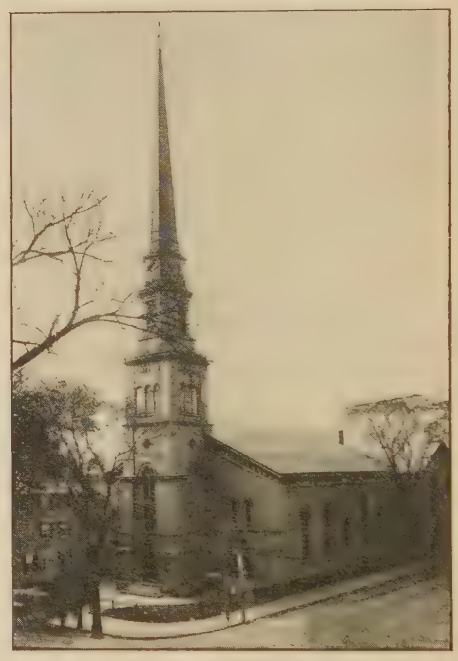
There was the same number of candidates as 100 years ago, but instead of

five New Englanders there were now seeking ordination men from the West as well as the East, and one from Germany. Quite unlike also to the utterances of the earlier time were the personal statements of these modern men,

THE TABERNACLE OF 1812

who, as was natural, differed somewhat in point of view, but who were united and at one with the first missionaries in their loyalty to Christ, in their evangelic passion, and in their confidence that the gospel is to prove the power of God unto salvation to men and nations. Whereupon this large and representative council voted unanimously its hearty satisfaction in them all and its readiness to proceed to their ordination. The morning session closed with felicitations on every side; as the company gathered about the generous lunch table it seemed, as one said, "like a family gathering."

It was significant that the thought of this memorable day was throughout rather on the future than on the past; yet there was always the background of remembrance and reverent homage. Physical reminders of the earlier time were prominently set forth: the historic settee, "no more to be called a settee," said Mr. Byington, "but a throne"; the table around which the American Board gathered at its first meeting, now loaned for the use of the moderator and scribe of the council; the bass viol brought from safe keeping for missionary use once more. The presence of descendants of two of the first missionaries, Samuel Nott and Gordon Hall, was specially welcome. By the enterprise of the committee of arrangements there were assembled in the church parlors many relics of the first



THE TABERNACLE OF 1912

missionaries, besides photographs and picture post cards of scenes and persons connected with the event.

In the opening address of the ordination exercises of the afternoon, upon "The Situation and the Scene of One Hundred Years Ago," Dr. Clark pictured vividly the event that was being commemorated, and showed the tremendous change that the years had wrought. Then all was icy save for the hearts of a few enthusiasts; the day was frigid, the church chilly, the congregation hardly approving. "The proposal was received by the community generally

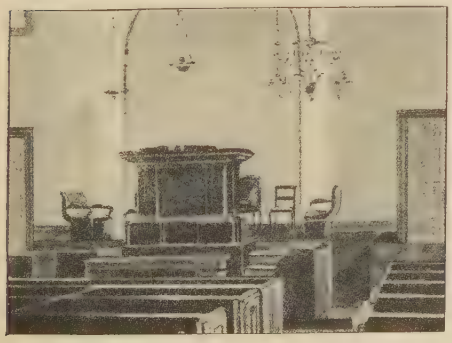
as the wildest folly, as almost criminal. Some hoped it might eventuate far better than a reasonable mind could expect. Some were moved to admiration for such practical agreement of faith and practice, however absurd the faith. A few gave their money and prayers to make the venture honorable and successful.

"Of the two local papers, only one alluded in any way to the meeting, stating in a few lines that the 'audience was crowded, the performances solemn and impressive, and the contribution in aid of the mission munificent (a little over $200!).' In the next column of the same issue was an article commenting upon the failure of modern as contrasted with apostolic mission effort. These preachers and teachers were thought to be easy dupes of the tricky natives who professed conversion for very material reasons."

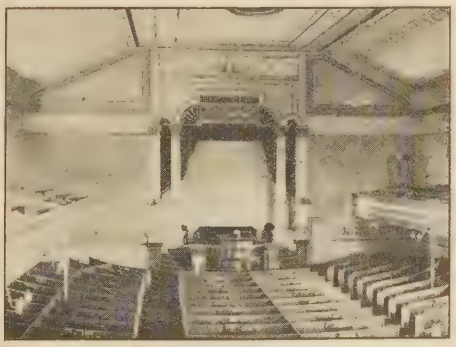
As this story of the past was brought to mind, all who listened could but feel how changed was the attitude, both of those who were to be ordained and of those who ordained them, from that former time when the sense of a desperate venture filled the hearts of all. The ordination was still a tender and heart-stirring act, as once more five young men knelt for consecration and after President Fitch, of Andover Seminary, had commended them to God in a fervent and uplifting prayer felt ordaining hands laid on their heads. The fathers of two of the young men, who earlier had led the devotional services, joined with the moderator, Dr. Clark, and President Fitch in thus setting them apart to the Christian ministry in fields once perilous but now so promising.

After a response by the American Board Quartet, singing a quaint and ancient chant entitled "The Missionary Call," which voiced the thought of missionary service in the earlier years, the note of confidence and triumph was again struck by Dr. George T. Herrick, veteran missionary at Constantinople, as he gave the right hand of fellowship to the young men going now to lands where those who had gone before had dug wells, broken breaches in walls of adamant, and laid strong and abiding foundations; he had only one regret — "that God grants us only one life here; instead of taking your hands to greet and congratulate you, we should like to take your hands and go with you, each to his field." In this spirit he and those joining with him in the act — Rev. James L. Fowle, of Turkey; Rev. George M. Rowland, of Japan; Rev. John X. Miller, of India, and Rev. Edwin E. Aiken, of China — extended the hand, "both hands," of Christian fellowship.

The charge to the young missionaries by Sec. James L. Barton was in the same spirit of high expectation. Their service was to be no "dash for the pole," but a steady progress in teaching the gospel to all nations — the gospel of cleanliness, of industry, of social righteousness, of intelligence, of personal sacrifice, of co-operating brotherhood.



WHERE THEY KNELT IN 1812



WHERE THEY KNELT IN 1912

"You go not to combat; not to preach the Christ of controversy, but the Christ of love, the Christ of peace, the Christ who said, 'I if I be lifted up from the earth will *draw* all men unto myself.' You are not to be the promoters of one church or of a creed; not of a ritual or a code of morals; you are to implant a principle. You go as witnesses to lands where Christians are called 'Christ's men,' 'Jesus' people'; you are to represent Christ to men."

In extending the greetings of the Board to the missionaries President Capen dwelt upon the swift and marvelous changes which have come in the East, the new attitude toward Christian missionaries, the accelerated pace and the increased prestige of the American Board, in whose enterprise these men were going out to join the fourth relay. "You go to represent a great Board, a great denomination, a great nation, and a great Christ." Voicing the Godspeed of the churches in the closing address of the ordination exercises, Dr. Raymond Calkins, of Portland, dwelt on the service of the foreign missionary for the saving of the church at home: "going to preach the gospel to those who have never heard it, you are to reveal the gospel to those who have always heard it; you are to save us here at home from the reproach that the Christian Church is not able to produce a hero; to save the church from parochializing the greatest truth, that of God's fatherhood; and to help more than any other of us to solve the social problem at home, as you will provoke in the East questions and objections that will shame the West into purifying its life."

The congregation at the evening session was no larger than in the afternoon, simply because no more could get in. Galleries as well as floor were crowded. About the doors there was always a company standing. The Salem Oratorio Society, massed about the organ, at the outset lifted the service to a high plane by its rendering of the Hallelujah Chorus, whose majestic confidence in the eternal God was echoed in the prayer that followed by Rev. George A. Hall, of Brookline, grandson of Gordon Hall. The address of the evening was by Dr. Newell Dwight Hillis, of Brooklyn, who in the enforced absence of Dr. Lyman Abbott had generously consented to fill the breach. In his opening words he indicated the responsiveness of his heart to the hour, as he declared that few things in his life had brought him more happiness than the invitation to speak at this time.

Taking as his theme "The Universal Note of Christianity," Dr. Hillis poured forth in characteristic manner a succession of glowing sentences, affirming that Christ was the first among religious teachers of men to emphasize a universal faith; with a universal name, "Our Father in heaven"; a universal law, the law of love; a universal prayer, the Lord's Prayer; a universal need, the need of a new heart; a universal Redeemer; and a universal hope, the hope of immortality. This conception of a universal religion is in harmony with modern understanding of science and art; the minds and hearts of men are prepared for it; and it is certain of victory in the world.

Following this address, each of the new missionaries in turn was introduced by Sec. Brewer Eddy for a few words concerning the motives and purposes with which he faced his life work. With apt use of Lincoln's Gettysburg address, Rev. Edward H. Byington, of West Roxbury, then gathered the impressions of the day into a sentence or two of direct and searching application, wherein all these onlookers were called upon to consecrate themselves with the young men to the task which was theirs also. With a tender closing prayer by Rev. Alvin C. Bacon, the assistant pastor, a final outburst of praise in the singing of "Hail to the Lord's Anointed!" and the "parting word of peace" from the lips of Dr. Clark, the council was dissolved.

The last of the centenaries to mark the beginning of American foreign missionary endeavor, the Salem Ordination had its own high quality; it truly crowned the series.

HOME DEPARTMENT

A BETTER OPENING FOR THE YEAR

ANOTHER month of notable gain is to be recorded. This fact was foreshadowed in last month's *Herald*, for the first two days of this month brought in $17,000. All the force in the Treasurer's department were working overtime to record the donations pouring in for credit on the Apportionment Plan. Last month's loss of $15,000 and the total loss in four months of $22,000 have been checked and met by the notable gain this month in receipts from churches, amounting to about $22,000. The loss of $4,500 "from individuals" does not indicate a falling off in interest; rather it registers the absence of one gift of $3,500 made in January last year to build a missionary's residence in China, and a few days' delay in the remittance of over $600 from a generous friend, whose gift usually appears in January.

A total gain for the month of $18,000 is cause for profound gratitude. Many were the friends who have raised the question in the past three weeks, "Isn't the Apportionment Plan breaking down, as proved by your report for December?" An earnest reply can now be made: the unprecedented sums received in the very months of the centennial celebration in 1911 have been equaled in this year, which has no special feature to bless it. This fact in itself proves a widespread and gradual increase of interest in the apportionment. Scores of letters each month bear witness to the earnest effort of pastors and of leading laymen to bring their churches into line.

We must all regret the decrease of $1,800 from Sunday schools and young people. Building the church in the Philippines proved to be of very great interest to the children everywhere, and increased the gifts of 1911.

THE FINANCIAL STATEMENT FOR JANUARY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1911	$41,070.93	$8,279.60	$1,891.43	$1,372.09	$450.00	$2,864.75	$55,928.80
1912	62,989.24	3,689.66	2,614.59	1,870.05		2,712.92	73,876.46
Gain	$21,918.31		$723.16	$497.96			$17,947.66
Loss		$4,589.94			$450.00	$151.83	

FOR FIVE MONTHS TO JANUARY 31

1911	$147,863.57	$31,918.88	$9,212.71	$99,760.17	$4,950.00	$9,246.40	$302,951.73
1912	147,682.97	20,518.44	7,381.23	99,199.34	13,350.00	9,155.35	297,287.33
Gain					$8,400.00		
Loss	$180.60	$11,400.44	$1,831.48	$560.83		$91.05	$5,664.40

THE MAIL BAG AGAIN

In December a number of personal letters were written to friends in the churches concerning gifts from the Sunday schools. Some of the answers have been strong reminders that, despite the tons of printed matter issued in recent years by the various societies, the Apportionment Commission, and the National Council, there still exists the vaguest uncertainty concerning primary distinctions in our denominational organization. One group of letters answered: "Yes, we are already giving to the American Board, but we send our gift regularly through the Woman's Board, and cannot give again. It is all the same, is it not?" Of course it is *not*. We rejoice in gifts received by the Woman's Boards, but they do not help the American Board to meet its $700,000 appropriations from year to year.

Another group answered with equal cheer: "Yes, you can count upon us as friends of missions. We give each year, and our money in recent years has been sent to Rev. Blank, for the support of two orphans." Of course these gifts are "specials," and if thus designated for a particular missionary they cannot be used by the Board in its regular budget, therefore they get no credit on the apportionment. Not less than one hundred letters in the last few months have raised the question why "special" gifts cannot be credited on the apportionment. We have a pamphlet that explains that difficult point for all who inquire.

A third group replied: "Yes, we give to the American Board each year, and your cards are not correct if they show no gift from us. Our gift is always sent through the church treasurer." True enough. The church treasurer had the money, pooled it with the church gift, and sent it in. It was credited on the apportionment, but the Sunday school got no credit for it on our cards. Every gift from the Sunday school sent in by a church treasurer should be thus stated. It will be fully credited on the church apportionment, but will also be credited to the Sunday school column. There must be several hundred Sunday schools in the country who thus appear to be giving nothing directly to the Board's work, but who are really our stanchest supporters.

A fourth group discussed the methods by which they raise their benevolent money. It was surprising to find the wide variety and the lack of method in many schools. Some said: "We occasionally take up special offerings when we want to raise money for the societies." Others said: "We never take up special offerings, but merely vote the balance on hand at the end of the quarter." This method destroys all chance of interesting the pupils in a definite object to which they are giving their money, and under the new conditions, with Sunday school materials doubled and trebled in cost, these baskets of fragments will reach the vanishing point.

And now let one note be quoted which represented the majority of all the replies, showing definite and keen interest in our work and apprehension at the decrease in gifts from young people: "Within an hour after receiving your letter I saw the benevolence committee of our Sunday school. A contribution will be forwarded to you at once."

GREAT CHURCHES SETTING GREAT EXAMPLES

One reason why the Apportionment Plan is making such progress in the Middle West is that our leading churches, like Pilgrim of St. Louis, First of Evanston, First of Oak Park, First of Detroit, and Plymouth of Minneapolis, are earnestly supporting the measure. This great concerted movement for the better maintenance of our benevolent work as a denomination appeals to the men of these churches as both businesslike and spiritual. It places before the people a definite goal to be achieved; it looks to materially advancing the giving of the people; it encourages a distribution of gifts among the various causes in a well-balanced scheme, and it leads the churches to consider the whole matter of missionary obligation in the light of

partnership with Christ and his people. Plymouth Church, Minneapolis, so far as we know, was earliest in the field with the budget idea in benevolence; that is, a definite amount to be pledged for each object at the beginning of the year. For some fifteen years this church has been working consistently on this plan, which fitted in easily with the apportionment idea when a budget for the denomination was adopted. During this period the total gifts have been advanced from about $5,000 to $15,000 per annum. An increase has been registered each year, usually about $500. Some churches by special campaigns have increased their benevolences more rapidly than this in single years, even to doubling and quadrupling; but we know of no church which can show a more consistent record of gain than the originator of the Minneapolis Plan. The budget for 1912 is $15,550, and all but $900 of it was pledged by the middle of January. By adopting the Every-Member canvass this church expects to quicken the rate of progress in coming years.

A recent visit to Detroit "First" uncovered a splendid system and a splendid spirit of benevolence. This church under a series of remarkable pastors, all earnest supporters of missionary work, has for years made its influence felt in every part of our country and to the remotest sections of the earth. As Deacon George M. Lane put it: "We aim to reach through our great agencies, Congregational and other, every language, people, and tongue, and cover as much as possible the whole world." Their budget for 1912 is $12,000, of which foreign missions will get $3,215, distributed as follows: general work of the American Board, $800; salaries of their missionaries, Mr. and Mrs. Dickson, of Ceylon, $1,000; special for school buildings in Mr. Dickson's field, $750; Woman's Board of Missions of the Interior, $665. In speaking of the success of their apportionment, Deacon Lane adds: "I need hardly say that neither this nor any other plan will run alone or insure success unless steady, hard work from January to December every year is given to it; and this generally is done by a very few faithful ones who are interested and will give it their persistent attention."

We have spoken at other times of the benevolence of Pilgrim of St. Louis and Oak Park "First." These splendid churches are steadily increasing their budgets. Evanston "First" has just closed a very successful year, reporting $18,380 raised for missionary work.

While we quote these conspicuous cases, we are aware of many other churches of smaller membership which, East and West, have carried through their apportionment to success. Examples of this kind are multiplying on every hand. When we have the chance to study the record of giving for the 1911 budget we expect to find many new opportunities for commendation. One interesting fact has come to our notice, that not a few churches finding at the annual meeting they were short of their apportionment have raised the balance on the spot. Grinnell, Iowa, is an example of this kind. Verily a new spirit of consecration and devotion is abroad among us.

THE ART OF GIVING

There are arts and fine arts and divine arts. Giving is the divinest of all. Giving is the business of God, and man comes very near to the divine when, in the spirit of love, he relinquishes his own for another's good. As an art giving not only has its aims but its principles, laws, methods. God's giving is directed by his wisdom and justice. So it should be with man. Giving should be intelligent and rational. Tests and safeguards are called for. Carelessness in giving is inexcusable, since it is liable to turn a blessing into a curse. Waste here is the most reprehensible of all waste, since it dissipates the all too scanty supply for the world's need. A wise man can show his wisdom in no better way than by ordering his gifts aright. A prominent capitalist interested himself in a young man who was the son of an old friend. He helped him to position after position,

only to be disappointed in each case. The young man proved to be idle and ungrateful. One day a letter came from him containing a tale of distress and asking for a loan of twenty-five dollars. The capitalist declined the request, but sent one of his most trustworthy lieutenants on an expensive journey to inquire into the young man's condition and to use his influence for his reform. He remarked, "I can't afford to give that boy twenty-five dollars." But he spent many times that amount before he was through. That was wise benevolence. Giving had become an art when the giver felt he *could not afford* to do a kind act unwisely.

The sources for a study of wise benevolence are such as these: the mistakes of unwise givers, the examples of great givers, the principles worked out by Associated Charity organizations, notable legacies, church history, church practice. Above all, we must regard the Bible as setting forth both the obligation and the manner of giving.

It is our purpose to discuss The Art of Giving in a series of short articles, appearing from month to month. Among the topics to be treated will be such as these: The Follies of Givers, The Dead Hand, The D. K. Pearsons Way, The Andrew Carnegie Way, The John D. Rockefeller Way, The Will of John S. Kennedy, Bible Tests, Why People Do Not Give, The Church as a Field of Benevolence, Cosmopolitan Giving, Patriotic Giving, The Courtesy of Giving, Selfishness in Giving, Administrative Expenses of Boards, America's Leadership in Giving, What Is My Share? Stewardship or Partnership? We will welcome a free interchange of opinion upon any or all of these topics on the part of our readers as the series of articles proceeds. Next month, The Follies of Givers.

A WORD TO OUR VOLUNTEERS

Several volunteer leaders in college bands have expressed the feeling that they are not in sufficient touch with the Board. They seem to stand in awe of the Board, and fear, as one expressed it, "to break in." Let us assure all our volunteers that the officers of the Board are quite human, even if we do write A. B. C. F. M. after our names. We are so human that we have genuine fondness for young people, especially those who want to serve Christ in foreign lands. Now put out of your heads all this feeling of restraint; forget that we are a Board and that Boston is Boston, and just write freely of all that is in your hearts.

A MISSIONARY'S CORRESPONDENCE—TO THE *N*TH POWER

A recent letter from one of our new missionaries in Fukien Province, China, reveals the difficulties under which some missionaries labor. After a most newsy and clever letter, describing the Chinese homes, the curiosity of the women, the customs of the household, and the inconvenience of travel in contrast to the delight of definite service in a day of opportunity, this missionary concludes the letter with a list of 174 people whose letters she had received in the few months following her landing on foreign shores.

She states definitely that it was impossible to answer the individuals, having no mimeograph outfit. "Besides, to pay foreign postage on all those would break up an heiress (which I am not)." She then lists the friends to whom thanks are due for their post cards, letters, and gifts, and adds a personal sentence to a large fraction of the multitude. For instance, to one: "Received Easter and birthday cards; thank you." To others: "Yours are the most newsy ones I have received." "Thank you for the kodak view. I shall send you the one for the children as soon as I get them printed." "What is the baby's name?" "I thought of your Alaska stories when we were sliding down the rocks," etc., *ad infinitum*.

This is not killing two birds with one stone. It is putting 174 people under obligations to you by one letter. Surely necessity is the mother of invention in China as well as here.

FOREIGN DEPARTMENT

FIELD NOTES

The West India Famine

(Marathi Field)

Dr. R. A. Hume writes more encouragingly concerning the famine situation reported in previous issues of the *Herald*. Famine conditions do not exist over all West India nor over all parts of the Bombay Presidency. In some sections of the Deccan, however, the suffering is general and very great. Government is alert and will undertake relief measures on a large scale. Missionaries can do much in the way of supplementing the efforts of officials, both by furnishing temporary relief and by using their personal influence to urge people to go to the Relief Works while they are still able to do so. In previous famines thousands have died because they were disinclined to leave home for the Works until they became too emaciated to go. A timely word and a little help from the missionary will enable many to go where work may be found and to maintain themselves until they can earn their first wages.

The worst results of famine, according to Dr. Hume, are not physical but moral and sociological. Families and homes are broken up, communities disintegrate, and business is disorganized. There is need of strong and trusty advisers to speak a steadying word and sometimes to lend a hand. It is for this that contributions from abroad are asked: that the missionary may have some resources with which to act in emergency. The distress is now but beginning and must grow worse for many months.

In Works of Mercy

(North China Field)

The Chinese revolution, which has filled the hands of missionaries everywhere with new tasks of helpfulness, has made fresh demands upon the devotion of missionary physicians. The Union Medical College at Peking, which

A WELCOME COMMITTEE

Before the hospital door at Lintsing

was closed early in 1911 to give teachers and students a chance to go north and fight the plague, has now been closed a second time to admit their joining in Red Cross work. Dr. Young was able to go to Shansi for a little over a week to help in hospital service there, while Dr. Watson carried his work at Peking. Most of the time Dr. Young spent in Taiyuanfu, caring for the wounded who were brought in from the country, where they had fled after the battle. The English Baptist hospital, used in this emergency, was kept well filled.

The Missionary's Hour

(Shansi Field)

That the missionaries at interior stations in China, especially the women

and children, should withdraw to better protected centers at the call of their consuls was the only right course; they could not justify themselves in disregarding what was virtually an order of their government. In most cases in Northern China some of the men were allowed to stay by the stuff. The immense value of their presence in these excited districts and its promise for Christian work in the future are emphasized in many reports, as in the following: —

"It will give the church in Fenchow a position that she probably would never be able to get in any other way, and for this reason. The people there all say that the foreigners are the only ones who really know and understand the present situation. As long as the church can keep its schools and its station classes going the people are quiet, but when the church fails panic comes over every one and the people flee blindly; then come the looters, and property is stolen and burned. It is the people of influence who have property and wealth that most want the protection of the foreign missionary at this time, and in case of trouble there are hundreds of homes everywhere where he could find concealment and protection. The mountains near by are full of such homes, as well as the villages for miles around. The revolutionary uprising is not an anti-foreign uprising, and, in fact, in this time of business depression and suffering, the foreign missionary is more highly valued than at any other time."

Coronation Day at Pasumalai

(*Madura Field*)

The Board's missions are rendering valuable service in many restive lands in developing patriotism and respect for government and law. On the day of the Coronation Durbar at Delhi the event was celebrated at the Pasumalai School with the unfurling of a fine new flag from a sixty-five foot staff, purchased with funds raised in the school and among its friends on the ground. As the Union Jack was seen to float out on the breeze, the boys and teachers saluted it with an oath of allegiance which was felt to be hearty and true.

AT PASUMALAI

Students returning from church

The desire for education constantly increases. Boys are really giving up a good deal to get a Christian education, and often parents are enduring great privations that their sons may be educated. Moreover, the schools, though overcrowded, cannot supply the demand for educated youth. The training school is constantly beset with the request for teachers. The need of better accommodations and apparatus for the school thus becomes very oppressive.

The extended report of the government inspector, who visited the school in September, reviews the different departments with specific commendation, criticism, or suggestion, and is on the whole very gratifying. He emphasizes the value of manual training in this school, declaring it is done on the right lines, approves of the agricultural training, with the model farm, and of the athletic drill, whose good effect shows in that the general physique and smartness of the boys are much above the average.

The inspector further reports: "The teaching in practically every subject is good, and it is gratifying to note that the boys are taught not merely in order that they may pass an examination, but in order that they may be able practically to qualify themselves for life. The organization of the school is good, and the whole institution is a credit to the mission."

A Polyglot Service

(Western Turkey Field)

The observance of the historic Week of Prayer is still practiced on many mission fields. At Smyrna, Dr. Edward Riggs reports, "there were held on each day of the week, at different hours, three meetings for prayer in the American chapel, one each in English, Armenian, and Greek. The series closed on Sunday afternoon with an impressive union service called a polyglot meeting. All the evangelical communities of the city were invited to join, and addresses were made in English, Hebræo-Spanish, Turkish, German, Armenian, and Greek; in the singing of the hymns various translations were used simultaneously by the several nationalities. By opening the chapel into the auditorium, seating capacity was provided for about 300, and all seats were taken. It was an inspiring scene and one which demonstrated the real strength of evangelical work in a city where each of a dozen different preaching places taken by itself sometimes gives an impression of meagerness."

A Master of Men

(Shansi Field)

In this day of stress and disorder in Taiku, Mr. Corbin declares too much praise cannot be given to Mr. Kung, that famous Christian descendant of Confucius, who escaped the slaughter of Boxer days and managed at last to gain entrance into the United States, where in time he was graduated from Oberlin. Returning to China he became in his native city the efficient head of the Taiku Boys' Academy, maintained by the Oberlin-Shansi Memorial Association.

At the sacrifice of his personal comfort and safety and with the interruption of his work, this man of quietness and strength has freely given of his best to the general good. As recorded in the last *Missionary Herald*, when danger of attack from roving and looting bands terrified the city, he was sought as the man on whom it could depend in the emergency. His judgment and courage have since been a tower of strength for both city and mission. As commander of the police and of the militia, he thus succeeded in protecting the people who eleven years ago hunted for him as for a wild beast, and would have taken his life if they could have found him.

Before a meeting of the ten *hongs* and other men of influence of the city, in the midst of the recent troubles, he publicly declared that he would not have undertaken this present task at all if he had not been a Christian. Mr. Corbin expresses the hope that his example of forgiveness and his influence in public office may lead many in Taiku to see that Christianity helps rather than hinders a man who would really be of service to China.

A Better Approach to Moslems

(Turkey Field)

In the midst of many apprehensions concerning the Turkish situation and its bearing upon missionary progress, it is reassuring to learn that on certain avenues of missionary advance, and in particular those that lead to Moslem homes and hearts, barriers are breaking down. It is not to be gainsaid, says a competent and trusty missionary, that constitutional government in Turkey has advanced the cause of personal and religious liberty in many parts of the empire. Freedom of press and of travel, freedom from espionage, a good measure of equality before the law irrespective of race or religion, a growing friendship between Moslem and Christian — in a word, the spirit of liberality is actually abroad in the land.

A MOSLEM DERVISH OF TURKEY

Many facts emphasize the change: "At a recent session of parliament the minister of education was attacked by several Ulema members on the score of having made the religious exercises in the imperial schools optional, but was sustained in that attitude by a substantial majority. It is certainly true in this mission, and so far as I can find out is generally true throughout the empire, that wherever missionaries show themselves friendly they are met by Moslems in the same spirit. In this mission, at least, there is a significant change of attitude on the part of our Protestant community toward their Moslem neighbors. There has come a real and growing feeling of responsibility for the preaching of the gospel to them, and considerable personal work is being done in a quiet way. One of our ladies has recently returned from her third tour among the Moslem villages, and reports the greatest cordiality and ample opportunity for personal work with the women. She went without any male attendant, with a native Bible-woman as a companion, and everywhere met only courtesy. As a rule she was a guest in Moslem homes."

This same writer declares further: "The present Italian war has had upon the minds of many Turks a totally unexpected effect. Instead of arousing their fanaticism and making them furious against all *giaours*, it has set them to thinking; brought them to their senses; made them realize something of the unreasonableness and futility of their former attitude of Mohammedan pride, and feel that they are a part of the commonwealth of nations, and in need of sympathy and friendship from the great Christian nations of the world."

Manchu Patients

(Foochow Field)

Dr. Edward L. Bliss, writing of his experiences while assisting Dr. Kinnear in the American Hospital at Foochow, instances the cases of two patients whom he had particularly under his care. One was a young Manchu soldier, a mere boy, who had been shot in the knee and whose wound had become infected. As he was a poor boy and would have to support himself by hard labor, Dr. Kinnear did his best to save the leg, though other surgeons advised immediate amputation. The lad suffered great pain, especially when the wounds were dressed, but was uncomplaining and very grateful for all that was done for him. The other patient, also a Manchu soldier, was shot through the wrist. Here also infection had set in and he would have

lost his hand if the surgeon had not been reluctant to amputate. As it is, he will have a very serviceable member; he also was most patient in his suffering. Formerly the Manchus have been little influenced by Christianity; now that their pride has been humbled they offer a more hopeful field for evangelization.

St. Basil's Club of Marsovan

(Western Turkey Field)

On the second Sunday of January, St. Basil's Day in the Orthodox Greek world, Dean White, of Anatolia College, attended and spoke at a meeting of the club founded by that community in Marsovan and bearing the name of their saint. The object of this club is to further the interests of education and enlightenment among the Greek population, of which there are about 500 in the city. At this second anniversary meeting of the organization, which already has a membership of sixty or seventy, there were present perhaps 250 people. The presiding officer, a merchant of the city, was a former student of Anatolia College, as were many others who participated in the exercises — merchants, professional men, and professors in the college. Most of the music, too, was furnished by college students. All of them, of course, were Greeks, who indeed now furnish the largest element in the student body of the college.

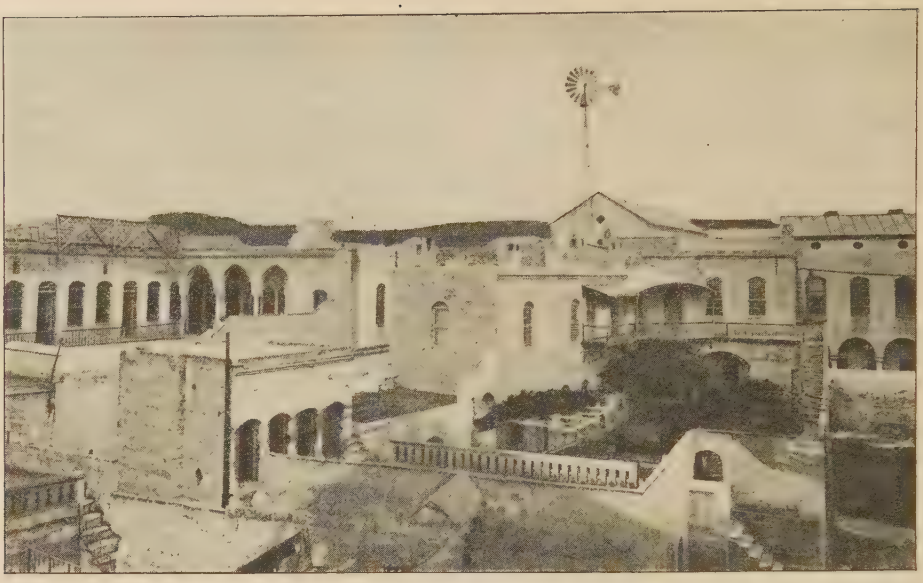
Fifty years ago there was practically no Greek community in Marsovan. Soon after a few individuals, coming there for business, constructed a humble church; later they began to maintain schools of elementary grade. Gradually the community has increased, through the incoming of business men and mechanics, until now, under the new régime, this club, which would have been impossible before, has started a real and successful effort to advance the welfare of this community.

It is an impressive sign of the present trend in Turkey. When the Byzantine Empire went down before the advent of the Turks, the Greek people were almost wiped out; remnants were driven to the mountain tops; they lived almost literally in holes and caves; they hid among the forests; they almost lost their Christian name. Many became Mohammedans, but a fragment survived, multiplied, and grew strong. In some cases they used a building above ground as a mosque and under ground as a church, having services in the one by day and in the other by night. In recent decades these mountain Greeks have come down to the more fertile lands, in some cases buying out decadent Turks and in others forming new villages. Gradually they are taking important places in the towns. They are keen for education, take pride in their old Greek name and institutions, and are regarded by many as both more virile and more virtuous than the Hellenic Greeks, whom indeed they outnumber. Under the new régime they have their representatives among the higher and lower officials, both national and local. Few of them are Protestants, but some are strongly evangelical. The Club of Basil the Great in Marsovan is a type of what is more or less in evidence elsewhere, and represents new opportunity for service given directly to the missionaries or indirectly through their students.

Where the Revolution Is Established

(Foochow Field)

The exhilaration which the new day in China brings to the missionaries breathes in this message from Mr. Smith, of Inghok, dated December 28 at Foochow, where he with other inland missionaries is still detained: "Work moves along well in Inghok. The Boys' School is full and in running order; not a boy left, even during the exciting days of the revolution. Never did the evangelistic work show signs of greater promise. The fact that Christians and Christian trained men are for the first time holding high offices and the general feeling of the revolution toward foreigners and the new religion tend to bring men of the higher classes to the church. Such young men are now coming and enrolling as learners."



THE MISSION ESTABLISHMENT AT OORFA

LETTERS FROM THE MISSIONS

CENTRAL TURKEY MISSION

AFTER FIVE YEARS' ABSENCE

Rev. and Mrs. J. C. Martin first went to Turkey in 1893; returning to America in 1906 for health reasons, they were happily able last year to resume labor in the land of their adoption. With them went Rev. Francis H. Leslie, a new appointee, who it was thought might be assigned by the mission to take up the work which Miss Shattuck made famous at Oorfa. Mr. Martin writes, December 29, 1911, concerning his first view of the situation after arrival: —

"We sailed from New York October 28, and made the trip to Aintab in exactly one month, arriving here November 27.

"The hearty reception extended to us on our arrival, together with the very kind messages of welcome which even yet continue to come to us from both American and native friends in different parts of the mission, makes us feel as if our return to Turkey were a real homecoming rather than otherwise.

"Early in December Mr. Leslie and I proceeded to Oorfa, whence we returned last Saturday, just in time to be home for Christmas and to escape the winter storm, which has continued ever since the last day of our journey.

"While in Oorfa we sought to assist as much as we could those who had been left in charge of the station, and also to get a grasp of the work as it is being carried on in its various departments. We carefully inspected the machine shop, the shops in the market, the needlework department — which at the present time gives employment to 2,500 women — the farm twenty-five miles distant from Oorfa, the orphanage, the school for the blind, kindergarten, day schools, and churches. After seeing this extensive plant we felt more than ever the need of a permanently located missionary for this district. Mr. Gracey and his native assistants deserve great praise for what they have accomplished, but the burden is too heavy for them alone. The plan at present is for Mr. Leslie to go to Marash for some months to give himself entirely to the study of the language. It may be necessary for me to return to Oorfa in April to con-

tinue there until annual meeting the latter part of June.

"Although in the matter of equipment for schools, etc., Oorfa is far behind even Hadjin, yet the future of this station looks bright because of the lines along which missionary work is being carried on there. Industrial training is much needed throughout this country, and without this our schools and colleges cannot produce lasting and satisfactory results.

Political and Religious Unrest

"As to general conditions at the present time in Turkey, economically there is very marked stagnation and depression in trade, caused largely by the war with Italy, cholera, high prices, loss of crops and herds, and the severity of the past winter. There appears to be universal dissatisfaction on the part of Moslems and non-Moslems regarding the new régime; young men of all races are leaving the country in large numbers, mainly in order to escape military service.

"In the Gregorian communities there is a very manifest breaking away from religion as expressed by the old churches. The same influence can be seen at work within the Moslem population, although not to an equal extent, while Protestant churches have not been perceptibly affected save in a few isolated instances. There is a disintegrating process, an uprooting and overturning of the old soil going on, which makes more urgent than ever the call to cast in the seed in the full confidence of a rich harvest resulting.

"What has been accomplished since the revolution is by no means insignificant; new foundations have been laid, a higher and better viewpoint has been obtained, and the very restlessness and dissatisfaction so generally prevailing at the present time is not a symptom to be deplored or that ought to discourage us."

WESTERN TURKEY MISSION

COAL AND A KINDLED COLLEGE

Pres. Charles C. Tracy, of Anatolia College, Marsovan, writes December 30, 1911: —

"It looks as if I might soon be sending you daily bulletins from this center, so fast does interest deepen in the affairs of this region and of these institutions.

A STREET IN OORFA

WHERE STUDENTS COME FROM

Anatolia College is not the only higher institution in this territory; Harpoot, Aintab, Constantinople, and Smyrna share parts of the same field; but the region tributary to the mission colleges is expanding

"Today we had a call from a Scotch Presbyterian gentleman, Mr. Hamilton, a mining engineer. He is inspecting the coal deposits in our vicinity. There is coal everywhere about us and under us — this whole great plain is underlain with it. Mr. Hamilton says he has prospected all over Africa and India, and very largely in European countries, and that he never saw a region so rich in minerals as is this which we inhabit. The railroad is now being pushed, and the country is to be developed. Our port, Samsoun, is sure to rise in importance; may very likely come to be one of the most important centers, after Constantinople and Smyrna, Aleppo, and one or two others. It is highly probable that in a few years it will have a population of 100,000 to 150,000, and it will be within about two hours of us by rail.

"All this signifies something for our institutions. The idea that we are buried in the interior has to be given up, and with it the notion that it will do to run these institutions on a one-horse plan. Moreover, something decided and strong must be done for Samsoun, or we lose our cause in that city. We must have a good high school there, a strong Young Men's Christian Association organization, and other instrumentalities. Where is the man who will take as his personal enterprise this upspringing city, saying, with resolution going deep into his purse, 'Samsoun for Christ!'

"New students keep coming — here is another from Epirus! Here is a new one from Brousa region; here is one from the town; and here is a new application from Bagdad! Our whole body here is getting inspired with a spirit that means business. How can our minds remain unkindled when students crowd in from two empires and from several smaller realms?"

SOUTH AFRICA MISSION

RHODESIA BRANCH

FLAG RAISING AT CHIKORE

Rev. Thomas King, of Chikore, after "sitting on the school accounts for three days," trying to see if he could make ends meet and fearing the task was impossible unless help came from outside, writes the following cheery account of a

recent day at the station and never asks for a penny! What self-control; what courage! They fairly deserve reward: —

"Living as we do far from the faces of many white men, it is always an occasion of great interest, if not of alarm, when one appears on the station. In October we had our annual visit from the government inspector. This is a time for the children to be on their good behavior and to have their 'drapes' and bodies bearing the mark of water, at least, for soap is a great luxury to the native.

"Any person or thing having to do with the government is generally viewed with more or less suspicion — a fact not much to be wondered at, as the children are continually hearing from their fathers and mothers about the wicked government taxing them and putting them in 'trunk' if they disobey. The government seems always to be making rules to trouble them. A native, once asked for a definition of the government, replied that it was not the devil himself, but something very closely allied to the devil.

"It was with the hope that we might help to eradicate these false notions from the minds of the rising generation that we decided to have a flag raising when the inspector visited us. A good deal of time was spent in learning patriotic songs for the great occasion, and we wrote the inspector that we wished him to make the speech and to tell the boys and girls all about the flag that was going to float in their presence every school day.

"Mr. Brady, a good Irishman, by the way, announced that he wished to have the Stars and Stripes float alongside of the Union Jack. Of course, being loyal subjects of the United States, we gladly acquiesced, and hoped that the day would soon come when the representatives of both flags would work shoulder to shoulder in bringing the nations to see that they are brothers instead of mere builders of Dreadnaughts.

"After the inspection of the school we all assembled around the flagstaff to witness the ceremony. The superintendent briefly introduced Mr. Brady, who explained the origin of the Union Jack and, being a fine Christian gentleman, gave the children a beautiful talk on the great purpose of the government and the missionaries. Mr. Dy-

A SOUTH AFRICA FLAG RAISING

The scene here pictured is before the fine new schoolhouse at Amanzimtoti on "Empire Day," May 24, 1911

sart followed Mr. Brady with an explanation of the Stars and Stripes, after which Mrs. King raised the flag, the children saluting. The national anthem was then sung and cheers given for the king and queen and for the inspector."

NORTH CHINA MISSION

AN EXCITING JOURNEY

Rev. H. S. Martin, of Peking, writing to friends, December 10, 1911, describes the adventures of the Shansi missionaries when they left their fields at the call of the American minister: —

"Yes, the Shansi friends came through last Tuesday as we expected, and we are happy indeed to have them here. Mr. Corbin remained at Taiku and Mr. Pye at Fenchow. While we are somewhat anxious about them there, we feel greatly relieved at having the women and children out of the interior. It is not nearly so hard for a man to escape, should it be necessary, when he is not cumbered by others whom he must protect. Those staying have the opportunity of a lifetime to get into close touch and gain the confidence of the people. This is worth more than to guard the property, which is a by-product of remaining at the post. Dr. Watson and Mr. Fairfield came down with the women and children. They are talking some of going back, but it seems hardly the wise thing to do. Neither of them has been out long enough to have got into the full work, and as their main business at the present time is studying the language, they can do that better here. The women will doubtless spend the winter here, but the action of the men will depend upon governmental conditions.

TRAVELING BY MULE-LITTER IN SHANSI
Mrs. DeHaan and Miss Vanderslice in an inn yard

"In coming out the party was just a week on the road. Their experiences, while not so much out of the usual, were not such as one would plan for a winter journey with small children. The cars were not heated, and rugs and blankets had to be brought into service to keep the blood in good circulation. The hardest night of the journey was at the pass in the mountains, where they were given for accommodations a dug-out cave house. They lay upon straw piled on the floor. There was not much sleep for many of them, but at any rate they had a place to wait till day should come.

At the Mercy of Soldiers

"The soldiers, while courteous most of the way, would brook no requests that bordered on demands. When one of the party (not one of our people) ordered a soldier to do him a favor, his demand was met by a bayonet being thrust into close proximity to his head and a threat of worse things if he did not accept with gratitude what was offered. Mrs. Watson had her fur collar stolen before her eyes and the Fairfields' steamer rug went to make some soldier more comfortable. A part of the journey over neutral territory was made on a flat car pushed by coolies. The soldiers from one party are very careful not to trespass upon the territory of the other. Too many of their companions have lost their heads by getting beyond the lines.

"The last day of the trip was about as hard as any. The weather was bitterly cold and there was no fire in the car. We went to meet them at two o'clock and their train came at four. The children were bundled so they could hardly be found and were warm and comfortable. The adults were chilled to the bone, but none has suffered any evil effects except slight colds. We are especially glad they are here now, for the imperial army is making its way into Shansi. We fear that means that the rebels will be driven from the cities and that there will be mobs throughout the province. The rebels are fortifying the passes, which means that they will put up a big fight before they will allow the enemy to enter their territory.

A Time of Ingathering

"Church work is going on with good vigor. Last Sunday eleven people were taken into the church. Two of them were women teachers in the government schools. They were brought to know what Christianity is through the lectures that Miss Russell had superintended throughout the city. It means something when women of that stamp are willing to have it known that they are Christians. After these national troubles, I believe that people will feel freer to think for themselves, and that the church will have a large ingathering. It is good to be here at this time of opportunity."

CHRISTIAN LEADERS IN THE REVOLUTION

In another letter, dated December 31, Mr. Martin remarks upon the influence, altogether disproportionate to their number, which Christian Chinese are having in the reconstruction of the empire: —

"I have been surprised to find how many of the revolutionary leaders are Christian. Sun Yat Sen is a nominal Christian and says he is going to build his new government upon the principles of the Bible. The private secretary of Wu Ting Fang, 'Secretary of State,' is Mr. C. T. Wang, who was in Yale while I was there. He was a leader in Young Men's Christian Association affairs and active in all Christian work. Mr. Rees tells of a London mission pastor in Hankow who has five sons, all leaders in the affairs of the south. Yuan Shih Kai and Wu Ting Fang both send their sons to mission schools. Pastor Li was in last night telling of the various leaders who are Christians. It certainly seems as though the church should gain great prestige when so many leaders are indorsing it. Chang Po Ling, of Tientsin, who has taken so firm a stand in religious matters, has become a revolutionist and is the leader of the party in Tientsin. With such men as leaders one cannot but feel that there will come some purifying of the government, no matter what its form may be. Although in my opinion China is not yet ready for a republic, with capable and sacrificing men at the head she may surprise the world with her democracy. There certainly are some noble men here, and this crisis should give them a chance to assert themselves.

"We hear a good deal these days about the inefficiency of the Manchus, and indeed they are, as a rule, pampered and lazy. Many of the men spend much of their time in kiteflying, with trained

pigeons, and in debilitating social life. Yet we must not judge them too harshly, for there are some strong men among them. We have in our church some fine Manchus, who are not at all in sympathy with their brothers of the grafting, official class. There are many who have not accepted the stipend allowed by the government and who stand on their own feet.

Less Hair but More Time

"You would be interested in seeing the way the queues are coming off since the edict allowing their disposition. To wear a queue is getting to be quite the mark of the lower class of society. In a barber shop the other day (our foreign barbers are generally Japanese or French) I saw a couple of officials of perhaps fifty-five years dispose of their hirsute appendages. It was fun to see them after they had left the chair. They acted like boys who had been caught in mischief and bobbed their heads around to get an extra look in the mirror. Pastor Li says that he and the other pastors and teachers of our station have set a day for a feast, after which they are all to be freed from the task of combing long hair. Suppose it takes ten more minutes a day to make a long-haired head neat than a short-haired one. Will you tell me how much time 2,000,000 Chinese men will save in a year hereafter?"

VISITING THE CHINESE CHURCH

The organization of an independent Chinese church in Tientsin was reported in the *Missionary Herald* of December, 1910, as an event of far-reaching importance. Having the cordial approval of missionaries of several boards working in that city, this church has been projected, undertaken, organized, and sustained by the Chinese alone. Its pastor and other officers represent the converts of several denominations and of the Young Men's Christian Association thus brought together in one church. A letter from Rev. Robert E. Chandler, the latest representative of the American Board at the station of Tientsin, draws a stirring picture of the progress and outlook of this church, the forerunner of what may yet be all over China: —

The Church Building

"A few days ago Mrs. Chandler and I attended the Chinese church in the

MR. CHANDLER

city on a Sunday morning. It is just what its name implies; located in the original Chinese city, near the drum tower at the center, and a purely Chinese institution, just beginning the second year of its life. The building is owned by our mission and loaned to this ecclesiastical society for its use. As the church grows it may purchase and enlarge this building or erect another elsewhere. The need for a larger edifice is apparent already. We came in during the Sunday school service and took seats together in the center of the church, which was all wrong according to Chinese notion, although they learn to tolerate this strange, American idea that husband and wife may stay together in public. We wondered a little that the benches were placed so closely together, crowded almost like circus seats at home. They were mostly unoccupied, but we did not have to wait very long before other worshipers came — a group of men there, a girls' school on the other side; shortly the rows were filled, from the rear to the pulpit rail. Very

neat is the interior of the church; white flowered paper covering the rough spots, texts in large gilt characters on high, flowers and gay international flags signifying the celebration of their anniversary, which had occurred the previous week.

The Pastor and the Sermon

"But we did not look long at the surroundings. Pastor Liu was talking to his people, starting from some question out of the catechism; the beautiful, sensitive face told us much about his spirit and his message, even though we could not follow all he said. The service went on smoothly and reverently; the singing, not always harmonious to our notion, was their own and all joined. Three-quarters of those in the room were men. The text was, 'Thy kingdom come.' China needs no republic nor constitution as she needs to come into this unseen heavenly kingdom. As Jesus called men in Galilee, so he calls you here, to truly repent of your sins and comply with the conditions of his kingdom. Come near to God! You can and you must. So the pastor urged. We looked from him to the listeners, and there seemed to be a deep response.

The People

"There were many keen, strong faces in that congregation. Here was a leader of the Tientsin voluntary military society, a Red Cross worker, there a prominent citizen who had just been in prison as a revolutionary and then was released; other effective men in various walks of life. Considerable wealth was represented, it was clear, but not all wore silks. The accusation is already being raised that this is exclusively a rich man's church; but we could not help rejoicing that at any rate something is touching these men who find it hard to enter the kingdom, as well as the poor who are always with us.

"After the service a tall man with a face like iron came and kindly spoke to us without an introduction. It was Chang Po Ling, one of the men who went in at the beginning with his heart and his money and put this Chinese church scheme through; who is perhaps the leading Chinese educator in North China, yet a man who, since he accepted Christianity some years ago, has made it clear to all that, whether it ruined his career or not, Christianity was first in his life. Government has had to respect this man, and he is really indispensable to them.

"When the pastor was at liberty he courteously took us all through his small parish house; a fine study and reception room, where he meets many classes and visitors each week, a boys' school adjoining, and rooms for his own happy family — the whole establishment kept in such order and cleanliness as one seldom sees in this land. Thirty members admitted to the church on profession of faith and sixty-six probationers accepted; that is the record of the first year of Mr. Liu's pastorate! It is a good one. We pray for more churches of this temper in Tientsin and all through our field."

PREACHING TO THE SOLDIERS

Mr. James H. McCann, of Paotingfu, wrote, under date of January 11, that local conditions were pretty bad, with much unrest, which a disordered government tended to increase. There were signs that the revolutionaries were working secretly among the people and effecting an organization; Christians were being approached with appeals to join the movement; business was again completely disorganized. Yet apparently the situation was regarded as safer than before; Mrs. McCann and the children had returned to Paotingfu from the coast. There were rumors of uprising, and it looked not unlikely that the city would be swung over to the revolutionaries; a thousand men well led could probably take over the city without any trouble, so little control had the authorities.

Mr. McCann wrote also of some new and promising lines of work growing out of the disturbed situation: —

"Our church is now being used as a Red Cross hospital, fifty-four wounded

men coming on Sunday. More are expected any day. This new work brings us many problems, but we feel it is worth while. The men are well behaved, on the whole. We have regular meetings with them, which they seem to appreciate. There is one Christian, and most of the others have heard the gospel. We have a joint committee in charge of the work; the inspector of grammar schools for this province is one of the two members representing the gentry. They invited us to preach to the soldiers, and have offered every facility for doing so. Having offered the church to the society for use as a hospital, we did not feel free to force the soldiers to listen, but when the invitation came from the society it gave us a much better opportunity. These are new fields, but we can hope that the seed may not be sown in vain. Mr. Wilder was down last week, before the soldiers arrived, and gave a lecture in the church to about six hundred men, representing all classes, officials, scholars, merchants, etc. The subject was, 'Parasitism and Independence.' He treated it well, and as it was a subject applicable to the present juncture, the meeting was a decided success. If circumstances permit, we propose to have at least one lecture a month. If we can secure the lecturers we have been offered a large hall in the city which holds about 1,500 people. Hearty appreciations of the lecture have come to us in letters and visits from those present who desire that Mr. Wilder lecture again.

Famine Growing Fiercer

"Famine conditions are more serious than we at first thought, and the political situation intensifies the conditions. The present local disturbance is adjacent to the affected district. Some of the villages which were rioted are among those which we have investigated, thus making the rendering of help impossible for the present. However, the ultimate need will be all the greater. We estimate that there are at present 10,000 people destitute and without means of obtaining a livelihood until the new crops are harvested. This will mean at least four months in which they will need help. After careful reckoning, 100 cash each per day would seem to be a minimum amount of help that would enable them to exist. This is four cents (Mexican), about one and four-fifths cents (gold). Small as this sum seems, it would take $145 (gold) for each day; $4,350 per month. The small amount which we have in hand, about $400 (gold), we are almost afraid to use, as once we begin we will be flooded with applicants. I trust you may be able to do something for us."

IN THE COUNTRY FIELD

Rev. Murray S. Frame, newly arrived at Tungchow, felt that he could make

MR. FRAME

faster progress in language study if he were away from all English-speaking friends. He therefore left Tungchow to spend two or more weeks in each of the four towns in the Tungchow country field where church services are held. He found the experience of value in many ways. "I have learned to sit cross-legged for hours before a Chinese table a foot high; to thrive on two meals of Chinese food a day; to eat with chopsticks; to sleep soundly on a brick floor; and to live comfortably in a room where in winter one can always see one's breath save when it is dark. I made attempts at preaching, also, but I suspect they

were more profitable to me than to my audiences." In letter dated December 30 he writes concerning his observation of what is being done in one of these country outstations, a report which is the more welcome now that most of the news from China must necessarily concern itself with politics and warfare: —

"To give you an idea of how mission work is done and what the cost of it is, I want to describe the condition of affairs in Hsiang Ho, one of the two walled towns and the newest station of the Tungchow country field. There has been a Chinese preacher there for only three or four years. The pastor is a keen-minded young fellow of about my own age, with a full training of four years in college and three years in the theological seminary. For two weeks he ate with me daily and took me about with him. I know the fine temper of the man and his eager zeal. A man of his training could in other employ earn high wages. He has a wife and two children, and receives a salary of eight dollars a month. His wife, who is also well educated, teaches a day school of twenty children, who come, many of them, a considerable distance.

"An able-bodied man in that part of the country may earn as much as seven cents a day in addition to his food; unnecessary expenses he ruthlessly eliminates. For some time to come, if his children are to go to school, the foreigner must send them. They have practically no child life in their homes. Even the Christians listened wistfully as I told them how our mother used to read to us children of a winter evening. And simple Christmas festivities are a theme to be talked of for a year.

"A dozen families from almost as many villages have been gathered into the church, and there is a wide-awake company of fifty at the Sunday service. Some of them come a distance of five miles. All those within the town assemble daily during this winter season for evening prayers. It is not easy to be a Christian. One of the number, an old man, is a caterer who used to supply the eatables for Chinese feasts; but no one will engage him since he became a Christian, lest he poison their food. His wife is an intelligent woman of unusual dignity of character, who would make a most efficient Bible-woman. But that would be extravagant, since she would need a salary of between three and four dollars a month. On market days a throng of non-Christians crowd in from the street. The pastor knows how to maintain discipline, and makes them sit down quietly. To a changing company he preaches or talks for hours at a stretch. He possesses the gift of friendship, and there was truth in the remark of the keeper of the harness shop that the progress of the gospel in Hsiang Ho is largely due to his fine spirit. Inwardly, however, he chafes and frets, though he rarely lets it be seen, at the inadequacy of the tools he has to work with. We rent for fifty dollars a year a courtyard, half the buildings of which are in such disrepair that they cannot be used. It would require fifty dollars to cut a door from a tumble-down room into the street and to put the room into repair for use as a reading room. But it would be used constantly. One thousand dollars would buy and put into thorough order a place in the busiest part of the town.

"When it is not a market day the pastor is busy calling at the homes in the outlying villages, his wife accompanying him as much as the school and her strength will admit, and trying to accomplish a little of the valuable work that a Bible-woman ought to be doing. The pastor in Hsiang Ho rises early and works effectively, because his heart is in his work. And for himself, the smallness of his salary does not worry him, if only his hands could be strengthened and Hsiang Ho be made a model for other places where district work is being much less hopefully done.

"If ever there was a time in China when the church ought to be awake, it is now. The helpfulness of Christians in these days of turmoil and danger has won the affection of the hostile and indifferent. Hatred of the foreigner as such is vanishing. A new era of en-

lightenment and of freedom of ideas is dawning. But the people are ill trained to receive the heritage of representative self-government that is coming to them so swiftly from Western lands. That form of government is on trial in China. So is the church. If the church has it in her to be useful to China, now is her time to prove it. Will she rise to her opportunity?"

THE WIDE FIELD

JAPAN

TRANSFORMING A PRISON

The recent death of the Rev. N. Sakamoto at Sapporo, in Northern Japan, calls fresh attention to a remarkable figure in the Christian history of that empire. In the troublous times when Japan was changing her government, he was made a political prisoner. His sympathies were drawn upon in behalf of other prisoners, and when he came under missionary influence he accepted Christianity and decided to devote his life to spreading that faith. In the last number of the *Mission News*, Miss Daughaday comments upon the life history of this man and gives from various sources striking testimony as to his ministry, particularly among the warders and convicts of Tokachi prison.

The way had been prepared for his coming by a Christian governor of the prison, Governor Kuroki. Here were confined prisoners on long term sentences, many of them for life, regarded as the worst criminals of Japan; they had been brought together from other prisons in all parts of the empire and represented the lowest dregs of Japanese life. In this forbidding prison Sakamoto so wrought that the men went about their tasks with a new spirit, bearing their punishment and performing their labors with faithfulness and even with enthusiasm, their faces transfigured with joy when they got sight of their beloved teacher.

Under the administration of this man hundreds of criminals and scores of warders became Christians. The sight of one of those prison services with Mr. Sakamoto preaching, against the background of a Buddhist shrine guarded by two priests, the official chaplains of the prison, and with the criminals in their red kimonos listening intently and even sobbing aloud for mercy, was one never to be forgotten. The entire story is a tremendous witness to the power of God's spirit working through a devoted servant of God.

HERE AND THERE

Tang Shao Yi, peace representative of Yuan Shih Kai, "is a man of known probity and patriotism, a Cantonese, the old friend of not a few among the leaders of the Republicans."

It is announced that Prof. Charles R. Henderson, of Chicago University, eminent as a student of criminology and the care of delinquent and dependent classes, is to visit India to deliver the Barrows lectures for 1912–13.

THE PORTFOLIO

Dr. Sun Yat Sen

The question naturally arises, whether the character of these [Republican] leaders is sufficiently high, their influence over their followers sufficiently great, to warrant the assumption that China will benefit by their eventual victory. Those are not wanting who are of opinion that corruption is ingrained in Chinese official life, that even the much increased salaries advocated by the reformers will not keep the majority of Chinese officials honest.

The only one of the revolutionary

leaders for whom the writer can vouch personally is Sun Yat Sen (commonly known as "Dr." Sun, because of his having graduated at the Medical College at Hongkong, and being afterwards in practice at Macao, where a stop was put to his activity by the authorities owing to his not holding a Portuguese diploma). Having known him for a number of years, and watched his romantically eventful career, the writer has no hesitation in expressing his admiration for Sun Yat Sen's high character.

A true patriot, he is entirely unmindful of self. His honesty is rigid; with very large sums continually passing through his hands, he leads a most frugal life. His intellect is of the highest order, his mind attuned to high thoughts. His courage is great; with an enormous price on his head he moves about unconcerned. The hideous danger in which he was placed by the infamous incident of sixteen years ago, when he was kidnapped, in broad daylight, in Portland Place and imprisoned in the Imperial Chinese Legation, preparatory to being sent as an "unfortunate lunatic passenger" to China, there to be carved alive into a thousand slices, has left no trace on his mild, genial nature, save an undying feeling of gratitude to Dr. James Cantlie, his instructor in surgery and medicine at Hongkong, who saved him from his awful, impending fate.

Sun is a Christian, born at Fat-shan, near Canton, about forty-four years ago, the son of a native evangelist; and it betokens the tolerant spirit of the New China that his Christian belief has been no obstacle to his acquiring the immense influence he possesses over his myriads of followers. Small of stature, very good-looking, irreproachably clad in European dress, he gives the impression of a modest, affable scholar. No one would suspect the dauntless heart that glows under his well-cut frock coat.

The three most promising features of the revolution are the respect shown by its partisans to the persons and property of foreigners, the attempts to curb the passions of the revolutionary troops by prohibiting (with what success is still doubtful) the slaughter of Manchu noncombatants, and, lastly, the undertaking to assume responsibility, in the event of success, for all Old China's international engagements, diplomatic and financial. The writer can assert that all three are directly traceable to the influence of Sun Yat Sen. The first and last items were the subject of earnest conversations between Sun and himself two years ago.

If the revolutionaries have other leaders of the type of Sun, their cause is safe.

From article by Arthur Diosy, in the Contemporary Review, as quoted in the Journal of the American Asiatic Asso.

THE BOOKSHELF

The Changing Chinese; The Conflict of Oriental and Western Cultures in China. By Edward Alsworth Ross, PH.D., LL.D., Professor of Sociology in the University of Wisconsin; Author of "Social Control," "Foundations of Sociology," "Social Psychology," etc. New York: The Century Company, 1911. Pp.356.

This volume appears at an opportune time: in the very height of the greatest change China has seen within recent centuries. Manifestly, the book was written prior to the storm of revolution now sweeping over the whole empire, but it is all the more interesting for this fact. In ten chapters it portrays, in a very clear and racy manner, the Chinese as they were interviewed by a keen observer who knew what to see and was able to depict what he saw. The chapters are all interesting, especially those covering "The Prospect of the Early Release of the Chinese Mind from the Spell of the Past," "The Struggle for Existence in China," and "Christianity in China." Other chapters discuss with marked discrimination social questions, such as the opium evil, foot binding, and the new education in China.

Professor Ross's observations regarding the improbability of immediate success in suppressing the raising and use of

opium do not agree with the specific information coming now from many authoritative sources as to the amazing effectiveness of the reform. Otherwise the reports given in this interesting volume accord with the trend of testimony regarding real progress witnessed in different parts of the empire up to the beginning of the revolution.

The book is not one to be epitomized; it is brief and clear, with no padding, and should be read by all who would get a clear idea of China as it was prior to the vast and monumental change now in progress, and which is to lead speedily, as we believe, to a new China. Tennyson's well-known phrase contrasting "fifty years of Europe" with "a cycle of Cathay" sounds absurdly out of place today. At this writing Cathay seems likely within one twelvemonth to accomplish as much as most nations of Europe have achieved during several recent centuries. E. E. S.

THE CHRONICLE

Departures

December 5. From Boston, Mrs. Etta D. Marden, returning to the Western Turkey Mission.

January 16. From Boston, Rev. and Mrs. James C. Perkins, returning to the Madura Mission.

February 14. From New York, Rev. and Mrs. Reuben H. Markham, to join the European Turkey Mission, and Mr. Luther R. Fowle, to join the Central Turkey Mission. (See page 109).

Arrivals on the Field

November 26. At Kusaie, Micronesia, Misses Elizabeth and Jane D. Baldwin and Rev. Frank J. Woodward.

December 11. At Canton, China, Mrs. Charles A. Nelson and Miss S. Josephine Davis.

December 15. At Foochow, China, Miss Edna M. Deahl.

December 23. At Madura, India, Rev and Mrs. Edward P. Holton.

December 24. At Durban, Natal, Africa, Mr. K. Robert Brueckner.

January 5. At Yokohama, Japan, Mrs. Frances H. Davis and Miss Edith Curtis.

Arrivals in this Country

January 13. At San Francisco, Mrs. Alice M. Williams and Mrs. Paul L Corbin, of the Shansi Mission.

Marriage

February 1. At Grafton, Mass., Rev. S. Ralph Harlow and Miss Marion Stafford, under appointment to the Western Turkey Mission.

Births

January 12. At Aintab, Turkey, a daughter, Dorothy Trowbridge, to Rev. and Mrs. J. E. Merrill.

January 21. At Tientsin, China, a daughter, Harriet May, to Rev. and Mrs. Vinton P. Eastman.

Death

January 14. At Madura, India, Mlle. Zeline Cronier, for fourteen years assistant to Dr. Harriet Parker in the Woman's Hospital.

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The pen pictures of Miss Talcott, contributed by several of her missionary associates to the December number of *Mission News*, give charming and intimate glimpses of the character of this missionary, whose long service in Japan was evidently a ministry not only to the Japanese but to those who worked with her.

∴

The noonday prayer service at the Rooms, we have reason to know, is remembered on many mission fields by those who in furlough days have joined in its moments of devotion. An impressive variation of the general order came on Monday, January 29, when Luther Fowle was given his commission by Secretary Barton. Happily, Mr. Fowle's parents and several outside friends were able to be present at the service, which was further enriched by an appropriate song from the American Board Quartet.

∴

News was received at the Board Rooms, February 16, of the death the day before, at Philadelphia, of Miss Harriet Seymour, for nearly forty years a beloved member of

the missionary circle at Harpoot, Eastern Turkey. Funeral services were held at Philadelphia, Saturday, February 17. A fuller tribute to Miss Seymour's memory will appear in the April *Missionary Herald.*

∴

A recent business letter from Miss Uline, loaned for a year from Erzroom to Bitlis, brings good report that all "are well at that remote and wintry station. The Misses Ely are amazingly active and are certainly an inspiration to young people associated with them. Mr. Maynard is well again; Miss Knapp is quite well and the rest of us are all right. Altogether we are a happy, busy, comfortable circle even if we are shut in by the snow and threatened by the Russians on one side and the Italians on the other."

DONATIONS RECEIVED IN JANUARY

NEW ENGLAND DISTRICT

Maine

Bangor, Central Cong. ch. for 1911, 150; 1st Cong. ch. for 1911, 21; East Cong. ch., 2.70,	173 70	
Bath, Friend,	25 00	
Belfast, 1st Cong. ch. for 1911,	15 00	
Bethel, Cong. ch. for 1911,	4 50	
Bucksport, Elm-st. Cong. ch.	4 77	
Calais, 1st Cong. ch. for 1911, 38.85; E. J. Taylor, 1,	39 85	
East Sumner, Cong. ch.	5 50	
Falmouth, 2d Cong. ch. for 1911,	11 00	
Farmington, 1st Cong. ch.	32 00	
Gorham, 1st Cong. ch.	80 00	
Hampden, Cong. ch. for 1911,	9 04	
Norridgewock, Maria S. Hopkins, 5; Friend, 5,	10 00	
Portland, State-st. Cong. ch. for 1911, 400; 2d Cong. ch., toward support Rev. John P. Dysart, 390; Portland, 138.49,	928 49	
Sherman Mills, Cong. ch. for 1911,	2 00	
South Portland, Bethany Cong. ch. for 1911,	1 50	
Turner, Cong. ch. for 1911,	1 00	
Vassalboro, Adams Memorial Cong. ch. for 1911,	2 00	
Waterville, Cong. ch. for 1911,	195 50	
Windham, 1st Cong. ch.	10 00	
York, 2d Cong. ch. for 1911,	5 00	1,555 85

New Hampshire

Amherst, Cong. ch.	23 26	
Andover, East Cong. ch. for 1911,	20 40	
Barnstead, South Cong. ch. for 1911,	2 00	
Bartlett, Cong. ch. for 1911,	15 36	
Canterbury, Cong. ch. for 1911,	13 00	
Chester, Cong. ch. for 1911,	12 00	
Claremont, Cong. ch. for 1911,	29 25	
Concord, South Cong. ch. for 1911, 535.58; 1st Cong. ch., 253.17; West Cong. ch. for 1911, 19.42,	808 17	
Deerfield, Cong. ch. for 1911,	4 00	
Exeter, 1st Cong. ch. for 1911,	60 00	
Greenfield, Cong. ch.	11 36	
Hinsdale, Cong. ch. for 1911,	21 14	
Kensington, Cong. ch. for 1911,	16 00	
Lancaster, Cong. ch.	30 00	
Lebanon, Wm. S. Carter,	75 00	
Lisbon, 1st Cong. ch. for 1911,	10 00	
Littleton, Cong. ch.	166 57	
Manchester, 1st Cong. ch. for 1911,	255 84	
Meriden, Cong. ch. for 1911,	2 00	
Nashua, 1st Cong. ch. for 1911,	232 43	
New Castle, Cong. ch. for 1911,	30	
Northwood Center, Cong. ch.	1 70	
Pelham, Cong. ch for 1911,	12 00	
Raymond, Cong. ch. for 1911,	1 00	
Rindge, 1st Cong. ch.	5 00	
Salem, Cong. ch. for 1911,	4 00	1,831 78
Legacies.—Hanover, Andrew Moody, by John K. Lord and Chas. P. Chase, Trustees, add'l,	50 00	
Keene, Fanny M. Clark, by Leland F. Smith, Ex'r,	125 27	175 27
		2,007 05

Vermont

Albany, Cong. ch. for 1911,	17 00	
Barnet, Cong. ch., toward support Rev. and Mrs. C. K. Tracy, for 1911,	6 00	
Bellows Falls, 1st Cong. ch. for 1911,	105 22	
Brandon, Cong. ch.	36 74	
Brattleboro, Center Cong. ch. for 1911,	223 25	
Brownington and Orleans, Cong. ch. for 1911,	82 50	
Burke, East Cong. ch. for 1911,	15 00	
Burlington, College-st. Cong. ch., toward support Rev. L. H. Beals, 600; do., B. L. Benedict, 25,	625 00	
Castleton, Henry P. Higley,	100 00	
Chelsea, Cong. ch., toward support Dr. C. W. Young,	20 66	
Chester, Cong. ch. for 1911,	15 26	
Corinth, East Cong. ch., toward support Dr. C. W. Young, for 1911,	9 92	
Derby, 1st Cong. ch. for 1911,	9 00	
East Poultney, Cong. ch., toward support Rev. E. A. Yarrow,	10 00	
Fairlee, Cong. ch.	2 00	
Irasburg, Cong. ch. for 1911,	20 00	
Jericho Center, Cong. ch.	35 00	
Ludlow, Cong. ch. for 1911,	15 17	
Lyndonville, Cong. ch. for 1911,	75 00	
Middlebury, Cong. ch. for 1911,	45 32	
Montpelier, Bethany Cong. ch. for 1911,	30 00	
North Thetford, Cong. ch., toward support Dr. C. W. Young, for 1911,	10 00	
Pittsford, Cong. ch.	10 08	
Post Mills, Cong. ch.	6 59	
Proctor, Union Cong. ch.	186 00	
Randolph, Bethany Cong. ch. for 1911, 72.41; 1st Cong. ch., toward support Dr. C. W. Young, for 1911, 31.50,	103 91	
Royalton, 1st Cong. ch. for 1911,	8 50	
Rutland, Cong. ch., toward support Rev. E. A. Yarrow, for 1911,	35 00	
St. Johnsbury, South Cong. ch., of which Geo. M. Howe, 10, for 1911, 18.82; East Cong. ch. for 1911, 18,	36 82	
Saxton's River, Cong. ch. for 1911,	25 00	
South Hero and Grand Isle, Cong. ch., toward support Rev. and Mrs. Wm. Hazen,	12 25	
South Wallingford, Cong. ch. for 1911,	5 00	
South Woodbury, Cong. ch.	6 00	
Vergennes, 1st Cong. ch.	33 60	
Wells River, Cong. ch.	37 50	
West Brattleboro, Cong. ch.	25 00	
Westminster, Cong. ch. for 1911,	8 05	
West Rutland, Cong. ch. for 1911,	2 00	
Williston, Cong. ch. for 1911,	15 00	2,064 34
Legacies.—Brandon, Denison Blackmer, by Chas. F. Kingsley, Adm'r,		379 91
		2,444 25

Massachusetts

Abington, North Cong. ch.	7 75	
Agawam, Cong. ch. for 1911,	36 00	
Allston, Cong. ch. for 1911,	365 17	
Amherst, 1st Cong. ch. for 1911, 345.10; 2d Cong. ch. for 1911, 30,	375 10	
Andover, South Cong. ch. for 1911,	356 80	
Arlington, Ortho. Cong. ch. for 1911, 176.22; Park-av. Cong. ch. for 1911, 12,	188 22	

Barre, Evan. Cong. ch. 28 55
Billerica, Ortho. Cong. ch. 19 92
Boston, Old South Cong. ch. 7,918; Mt. Vernon Cong. ch., of which Clara E. Townsend, 1, and a Friend of the exposition, 2, 1,222.89; Central Cong. ch., Arthur Perry, 500; Eliot Cong. ch. (Roxbury), 343.82; Highland Cong. ch. (Roxbury) for 1911, of which Mr. and Mrs. C. L. Ziegler, for evangelical work, Harpoot, 25, 193; Evan. Cong. ch. (Brighton), 160.53; 2d Cong. ch. (Dorchester) for 1911, 129.03; 1st Cong. ch. (Charlestown) for 1911, 50; Trinity Cong. ch. (Neponset) for 1911, 41.76; Park-st. Cong. ch., interest bequest Mehitable P. Gay, 13.33; Cong. ch. (Roslindale), 11.29; Romsey Cong. ch. (Dorchester) for 1911, 6.17; Armenian Cong. ch., 5; Immanuel-Walnut-av. Cong. ch. for 1911, 2; Zaidee Brown, of which 30 for Shansi, 30 for Shaowu, and 30 for Adana, 90, 10,686 82
Boxboro, Cong. ch. for 1911, 3 00
Bradford, 1st ch. of Christ, 26 00
Braintree, 1st Cong. ch. 15 79
Brockton, South Cong. ch., toward support Rev. H. P. Perkins, for 1911, 574; Porter Evan. Cong. ch. for 1911, 200, 774 00
Brookfield, Cong. ch. 29 15
Brookline, Harvard Cong. ch., of which 100 to const. ROBERT W. HASTINGS, H. M. 1,105 26
Cambridge, Pilgrim Cong. ch. for 1911, 97.48; Wood Mem. Cong. ch. for 1911, 20; Arthur Bliss Seymour, 2, 119 48
Canton, Evan. Cong. ch. for 1911, 76 48
Cape Cod, Friend, 10 00
Carlisle, Cong. ch. 12 00
Chatham, Cong. ch. for 1911, 3 00
Chelmsford, Central Cong. ch. for 1911, 14 50
Chelsea, 1st Cong. ch. 60 20
Chesterfield, M. T. Anderson, 50 00
Chicopee, 3d Cong. ch. 37 49
Cohasset, 2d Cong. ch. for 1911, 43 37
Dalton, Zenas Crane, 250 00
Douglas, 2d Cong. ch. for 1911, 88 60
Duxbury, Cong. ch. for 1911, 1 78
Everett, 1st Cong. ch., 56; Mystic Side Cong. ch., for 1911, 34.58, 90 58
Fall River, 1st Cong. ch., of which 600 toward support Rev. E. H. Smith. 840.; Pilgrim Cong. ch., 1.63, 841 63
Farley, Union Cong. ch. for 1911, 5 00
Fitchburg, Rollstone Cong. ch. for 1911, 16 82
Franklin, 1st Cong. ch. for 1911, 28 12
Gardner, 1st Cong. ch., toward support Rev. Geo. H. Hubbard, for 1911, 81 29
Gilbertville, Cong. ch. 28 86
Gloucester, Trinity Cong. ch. 89 95
Granby, ch. of Christ for 1911, 16 60
Great Barrington, 1st Cong. ch. for 1911, 420 00
Groton, Henry H. Gray, 1 25
Haverhill, West Cong. ch. 7 31
Haydenville, Emily Rivard, for Sholapur, 2 00
Holyoke, 1st Cong. ch. 178 00
Kingston, Mayflower Cong. ch. for 1911, 21 20
Lawrence, South Cong. ch. 34 60
Leicester, 1st Cong. ch. for 1911, 21 92
Leominster, F. A. Whitney, 15 00
Lexington, Hancock Cong. ch. for 1911, 212 20
Lincoln, Cong. ch. for 1911, 15 50
Lowell, Kirk-st. Cong. ch for 1911, 125; 1st Cong. ch. for 1911, 107.25; High-st. Cong. ch. for 1911, 72, 304 25
Lynn, Central Cong. ch. for 1911, 2 00
Malden, C. A. Belcher, for Pangchwang, 30 00
Mansfield, Ortho. Cong. ch., Sab. sch., and Woman's Union, 100 40
Marlboro, Union Cong. ch. for 1911, 27 50
Marshfield, 1st Cong. ch. for 1911, 56 00
Melrose, Ortho. Cong. ch. for 1911, 155 50
Melrose Highlands, Cong. ch. for 1911, 362 31
Middleton, Cong. ch. for 1911, 5 27
Monson, Cong. ch., toward support Rev. H. J. Bennett, for 1911, 188 93
Montague, 1st Cong. ch. 38 25
Moores Corner, Cong. ch. for 1911, 8 00
Mt. Hermon, Wm. F. Nichols, 100 00
Natick, 1st Cong. ch. for 1911, 172 82
Newbury, 1st Cong. ch. 26 96
New Salem, Cong. ch. 15 00
Newton, 1st Cong. ch., of which 75 toward support Rev. Otis Cary, and 786.48 for 1911, 861.48; Eliot Cong. ch. for 1911, 362.23, 1,223 71
Newtonville, Central Cong. ch. 145 00
Northampton, M. C. 20 00
North Andover, Trin. Cong. ch. for 1911, 160 80
Northboro, Friend, 5 95
Northbridge, Rockdale Cong. ch. 10 00
North Brookfield, Cong. ch. 6 76
North Chelmsford, 2d Cong. ch. for 1911, 10 00
Palmer, 2d Cong. ch. 24 10
Peabody, South Cong. ch. for 1911, 179 72
Pittsfield, 1st ch. of Christ, toward support Rev. J. H. Pettee, for 1911, 542.12; South Cong. ch. for 1911, 21.11, 563 23
Plymouth, ch. of the Pilgrimage, 26 00
Reading, Cong. ch. 79 31
Rehoboth, Cong. ch. 5 00
Revere, 1st Cong. ch. for 1911, 24 53
Richmond, Cong. ch. 80 00
Rockport, 1st Cong. ch. 11 64
Rowley, Cong. ch. for 1911, 24 80
Royalston, 1st Cong. ch. 21 20
Saxonville, Edwards Cong. ch. for 1911, 28 00
Seekonk, Union Cong. ch. 12 00
Somerville, Prospect Hill Cong. ch., for Madura, for 1911, 95.50; West Cong. ch., 15.79, 111 29
Southbridge, Cong. ch. 9 50
South Framingham, Grace Cong. ch., toward support Rev. R. S. M. Emrich, for 1911, 74 52
South Hadley, Cong. ch. 20 00
South Weymouth, Union Cong. ch. for 1911, 18 00
South Williamstown, 2d Cong. ch. 3 20
Springfield, 1st ch. of Christ, of which 213.12 toward support Dr. C. D. Ussher, 255.97; Hope Cong. ch., toward support Rev. B. V. Mathews, for 1911, 212.56; South Cong. ch., 78.75; thank-offering, 25; U. C., 10, 582 28
Stoneham, 1st Cong. ch. for 1911, 105 71
Taunton, Winslow Cong. ch., 52.86; Union Cong. ch. for 1911, 42.82, 95 68
Upton, 1st Cong. ch. 23 36
Walpole, Cong. ch. for 1911, 74 81
Waltham, 1st Cong. ch. for 1911, 61 58
Waquoit, Cong. ch. for 1911, 4 50
Warren, Cong. ch. for 1911, 69 58
Webster, 1st Cong. ch. 25 00
Westminster, 1st Cong. ch. 23 07
Westport, Pacific Union Cong. ch. 17 20
West Springfield, 1st Cong. ch., 82; Ashley School and Charitable Fund, 189.11, 271 11
Weymouth and Braintree, Union Cong. ch. for 1911, 26 38
Williamsburg, Cong. ch., toward support Rev. C. T. Riggs, 60 00
Wilmington, Cong. ch. for 1911, 80 02
Winchester, 1st Cong. ch. for 1911, 387 58
Windsor, 1st Cong. ch. for 1911, 7 60
Woburn, 1st Cong. ch. for 1911, 340 42
Worcester, Central Cong. ch., toward support Rev. R. A. Hume, 634.19; Old South Cong. ch., toward support Rev. C. B. Olds, 500; Union Cong. ch. for 1911, 66.41; Park Cong. ch. for 1911, 39; Lake View Cong. ch., 21, 1,260 60
Yarmouth, Cong. ch. for 1911, 10; West Cong. ch., 1.65, 11 65 —24,931 84

Legacies.—Boston, Mrs. Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l, 40 00
Hatfield, Hannah S. Wells, by Daniel W. Wells and Joseph S. Wells, Ex'r, 100 00
Newburyport, Harriet M. Savory, add'l, 4 37 ——144 37

25,076 21

Rhode Island

Central Falls, Cong. ch. 31 07
East Providence, United Cong. ch. 7 29
Kingston, Cong. ch. 135 25
Little Compton, United Cong. ch. 14 00
Pawtucket, Cong. ch. for 1911, 235 45
Peacedale, Cong. ch. 102 02

Rumford, Newman Cong. ch. 25 00
Thornton, Cong. ch. for 1911, 4 07
Tiverton, Cong. ch. for 1911, 7 61
Westerly, Pawcatuck Cong. ch. for 1911, 83 16——644 92

Young People's Societies

MAINE. — Charlestown, C. E. Conference, 2 00
NEW HAMPSHIRE. — Peterboro, Union Y. P. S. C. E. for 1911, 10 00
VERMONT. — Randolph, Bethany Guild for 1911, 10; Royalton, 1st Y. P. S. C. E. for 1911, 11.50, 21 50
MASSACHUSETTS. — Auburndale, Extra-Cent-a-Day Band, for village schools, Madura, for 1911, 10; Boston, 2d Y. P. S. C. E. (Dorchester) for 1911, 50; do., 2d Y. P. S. C. E. (Dorchester), Int. Dept., toward support Luther R. Fowle, 10; do., Central Y. P. S. C. E. (Dorchester), for Shaowu, 30; Granby, Y. P. S. C. E. of ch. of Christ for 1911, 12; Lowell, 1st Y. P. S. C. E., for native preacher, care Rev. W. P. Elwood, 30; Newburyport, Belleville Y. P. S. C. E., 7.50; South Acton, Y. P. S. C. E., for Shaowu, 15; Wilmington, Y. P. S. C. E., for Aruppukottai, for 1911, 15; Winchester, 2d Y. P. S. C. E., for Ing-hok, 20; Worcester, Pilgrim Y. P. S. C. E., Int. Dept., for Harpoot, 30, 229 50
263 00

Sunday Schools

MAINE. — Kennebunk, Cong. Sab. sch., for Madura, 8 50
NEW HAMPSHIRE. — Barnstead, Cong. Sab. sch. for 1911, 5; Concord, South Cong. Sab. sch., of which 6.26 for Pangchwang for 1911, 31.42, 36 42
VERMONT. — Brattleboro Center, Cong. Sab. sch. for 1911, 23 55; Burlington, 1st Cong. Sab. sch., 50; Charlotte, Cong. Sab. sch. for 1911, 20; Coventry, Cong. Sab. sch., for Madura, for 1911, 13; Rutland, Cong. Sab. sch., toward support Rev. E. A. Yarrow, 12; South Royalton, Cong. Sab. sch. for 1911, 20, 138 55
MASSACHUSETTS. — Acton, South Cong. Sab. sch. for 1911, 5; Amherst, 1st Cong. Sab. sch., 11.37; Andover, South Cong. Sab. sch., three classes for work in Shansi, for 1911, 15; do., do., Alice L. Bell's class, for Mindanao, 5; Arlington, Park-av. Cong. Sab. sch., for Madura, for 1911, 35; Ballardvale, Union Cong. Sab. sch., 10.84; Brockton, South Cong. Sab. sch., toward support Rev. H. P. Perkins, for 1911, 26; Granby, Cong. Sab. sch. of the ch. of Christ, for 1911, 10; Lancaster, Evan. Cong. Sab. sch., 4.01; Lawrence, South Cong. Sab. sch., for Mindanao, 10.75; Lee, Cong. Sab. sch., 70; Lowell, High-st. Cong. Sab. sch. for 1911, 16; Millbury, 2d Cong. Sab. sch., toward support Rev. E. C. Partridge, for 1911, 25; Newton, Eliot Cong. Sab. sch., for Mt. Silinda, 30; Newtonville, Central Cong. Sab. sch., for Madura, for 1911, 10; Northampton, Edwards Cong. Sab. sch., for Pangchwang, 30.90; Palmer, 2d Cong. Sab. sch., 8.66; Taunton, Trin. Cong. Sab. sch., for Madura, for 1911, 7.17; Whitinsville, Village Cong. Sab. sch., 135.91; Worcester, Old South Cong. Sab. sch., toward support Rev. C. B. Olds, for 1911, 50, 516 61
RHODE ISLAND. — Central Falls, Cong. Sab. sch., for Madura, 37 00
737 08

MIDDLE DISTRICT

Connecticut

Ansonia, Cong. ch. 141 00
Bethel, 1st Cong. ch. for 1911, 105 00
Bridgeport, 2d Cong. ch., of which 50 for 1911, 351.84; Park-st. Cong. ch. for 1911, 345.48; Olivet Cong. ch. for 1911, 41; King's Highway Chapel, 4.36, 742 68
Cornwall, 1st ch. of Christ for 1911, 395 00
Cromwell, 1st Cong. ch. for 1911, 42 50
Danbury, 1st Cong. ch. for 1911, 103 25
Danielson, Westfield Cong. ch. for 1911, 19 06
East Hartford, 1st Cong. ch., for hospital work, care Dr. F. Van Allen, for 1911, 10 00
Enfield, 1st Cong. ch. 47 44
Farmington, 1st Cong. ch. for 1911, of which Mrs. A. D. Vorce, 10, toward support Rev. C. E. Ewing, 139 09
Glastonbury, 1st ch. of Christ for 1911, 127 02
Goshen, Cong. ch. for 1911, 96 00
Granby, 1st Cong. ch. for 1911, 13 00
Greens Farms, Cong. ch. for 1911, 73 00
Groton, Cong. ch. 17 50
Hampton, Cong. ch. for 1911, 8 39
Hartford, Asylum Hill Cong. ch., toward support Rev. and Mrs. Geo. A. Wilder, 525.72; 1st Cong. ch. for 1911, of which 31 income Hawes Fund, 316.61; Windsor-av. Cong. ch. for 1911, 255; Park Cong. ch., toward support Rev. A. B. DeHaan, 150; Plymouth Cong. ch., 14; C. S. Beardslee, 8.65; A. M. M., 100; Friend, 20, 1,389 98
Kensington, Cong. ch. for 1911, 21 87
Killingworth, Cong. ch. for 1911, 4 12
Lyme, Cong. ch. 10 00
Mansfield, 2d Cong. ch. for 1911, 16 38
Middlefield, Cong. ch. for 1911, 12 50
Middletown, South Cong. ch. for 1911, 185.40; 1st Cong. ch., 14.84; Mrs. H. Lucentia Ward, 5, 205 24
Milford, Plymouth Cong. ch. for 1911, 30 65
New Britain, South Cong. ch. for 1911, 360.38; Stanley Mem. Cong. ch. for 1911, 8.09, 368 47
New Haven, Dwight-pl. Cong. ch. for 1911, 150; Humphrey-st. Cong. ch., 109.80; Plymouth Cong. ch. for 1911, 52.95, 312 75
New London, 1st ch. of Christ for 1911, 74 35
North Guilford, 1st Cong. ch. 40 00
Norfolk, Cong. ch. for 1911, 700 00
Norwalk, 1st Cong. ch. for 1911, 95 37
Norwich, 2d Cong. ch. for 1911, 71.38; Broadway Cong. ch., for extra expenses of missionaries in China, 25; 1st Cong. ch., toward support Mrs. E. H. Smith, 13.56, 109 94
Old Lyme, 1st Cong. ch. for 1911, 75 82
Plantsville, Cong. ch. for 1911, 70 39
Pomfret, 1st Cong. ch. for 1911, 58 97
Rockville, Union Cong. ch., for Madura, for 1911, 30 00
Somersville, Cong. ch. 13 93
South Glastonbury, Cong. ch. for 1911, 4 78
Southington, 1st Cong. ch. for 1911, 143 26
South Manchester, Cong. ch. for 1911, 60; Mr. and Mrs. Wm. Neil, for Sholapur, 25, 85 00
Stonington, 1st Cong. ch. for 1911, 51 74
Thomaston, 1st Cong. ch. 8 15
Thompson, Cong. ch. for 1911, 21 84
Trumbull, Cong. ch. 13 75
Wallingford, 1st Cong. ch. 220 29
Waterbury, Helen P. Camp, 75 00
Wilton, Cong. ch., Rev. R. S. Underwood, 5, 35 00
Winchester, Cong. ch. for 1911, of which Harriet M. Starks, 15, 27 18
Windham, 1st Cong. ch. 21 10
Windsor Locks, Cong. ch. for 1911, 60 94
Winsted, 1st Cong. ch. for 1911, 77 69
Woodbury, 1st Cong. ch. 70 60
Woodstock, Cong. ch. 24 51—6,661 49
Legacies. — New Haven, Mrs. Helen Amelia Marsh, by Ernest W. Marlow and Eliot Watrous, Ex'rs, 1,000 00
7,661 49

New York

Albany, 1st Cong. ch., toward support Rev. John X. Miller, for 1911, 92 98
Angola, 1st Cong. ch. for 1911, 10; Miss A. H. Ames, 5, 15 00
Arcade, Cong. ch. for 1911, 11 00
Baiting Hollow, Cong. ch. for 1911, 64 00
Brooklyn, Central Cong. ch., 2,088.11; Tompkins-av. Cong. ch. for 1911, 800; Immanuel Cong. ch. for 1911, 37.55; Miss Marion, 19.95; Julia P. Roberts, for Pangchwang, 15, 2,960 61

Buffalo, 1st Cong. ch., toward support Rev. C. M. Warren, for 1911, 40 00
Carthage, West Cong. ch., Mrs. Sarah L. Woodin, 10 00
Copenhagen, Cong. ch. for 1911, 35 00
Cortland, H. E. Ranney, 100 00
East Aurora, Emilie H. J. Barker, 2 50
Fairport, Cong. ch. 70 76
Flushing, 1st Cong. ch., for Sivas, for 1911, 102 38
Hamilton, Cong. ch. for 1911, 65 00
Homer, Cong. ch. 43 00
Jefferson, Mrs. H. N. Wade, 1 25
Lebanon, 1st Cong. ch. for 1911, 9 47
Massena, Cong. ch. 15 00
Mount Vernon, 1st Cong. ch. for 1911, 74 92
Munnsville, Cong. ch. for 1911, 10 00
New Lebanon, Cong. ch. for 1911, 3 80
New York, Manhattan Cong. ch. for 1911, to const., with previous donation, Hubert C. Herring, Jr., Truman P. Riddle, Percival B. Cobb, Henry A. Newell, Jr., Archibald C. Heaphy, Wm. F. Thoman, Robert N. Clyde, H. M's, 227.28; Bethany Cong. ch. for 1911, 28; Armenian Evan. Cong. ch., 16.34; Bedford Park Cong. ch. for 1911, 10; Trinity Cong. ch., 10; Lavinia B. Frissell, 5, 296 62
Northfield, Cong. ch. 8 00
Perry, Cong. ch. 66 41
Philadelphia, Cong. ch. for 1911, 14 00
Pulaski, Cong. ch. for 1911, 11 00
Salamanca, Cong. ch. 21 86
Saratoga Springs, New England Cong. ch. 35 00
Sidney, 1st Cong. ch. for 1911, 45 00
Syracuse, Good Will Cong. ch., Mrs. Elizabeth S. Hanchett, for Inghok, 20 00
Utica, Plymouth Cong. ch. for 1911, 105.71; Bethesda Cong. ch., 15, 120 71
Wantagh, Mem. Cong. ch. for 1911, 9 50
Warsaw, Cong. ch. for 1911, 14 98
Watertown, Emmanuel Cong. ch. for 1911, 73 85
Wellsville, 1st Cong. ch. for 1911, 86 34
West Brook, Plymouth Cong. ch. 3 00
West Winfield, Immanuel Cong. ch. for 1911, of which Rev. M. C. Bullock, 13, 83 46
Woodhaven, 1st Cong. ch. 30 72
———, Friend, Central New York, 40; Friend, 13.65, 53 65—4,720 77
Legacies.—Bridge Hampton, Henry P. Hedges, by Samuel O. Hedges, Ex'r, 500 00
New York, Edwin Stone, by Francis S. Phraner, Ex'r, add'l, 170 80——670 80
5,391 57

New Jersey

Asbury Park, 1st Cong. ch. for 1911, 19 21
Atlantic City, Chas. M. Morton, 100 00
Chatham, Cong. ch. for 1911, 67 00
Cresskill, Cong. ch. for 1911, 15 00
East Orange, J. Louise Dodd, for Pangchwang, 37 50
Glen Ridge, Cong. ch., toward support Dr. F. Van Allen, for 1911, 700; Two grateful friends, 91.66, 791 66
Haworth, 1st Cong. ch. 4 00
Lawrenceville, J. F. Stearns, 1 00
Maple Shade, Cong. ch., for work in China, 2 75
Newark, Belleville-av. Cong. ch. for 1911, 84 58
Orange, Ethel Chapman, 5 00
Passaic, 1st Cong. ch. for 1911, 35 00
Paterson, Auburn-st. Cong. ch. for 1911, 3 75
Upper Montclair, Christian Union Cong. ch. for 1911, of which 15.25 for Battalagundu, 664 98
Verona, 1st Cong. ch. for 1911, 12 83—1,844 26

Pennsylvania

Audenried, Welsh Cong. ch. 5 00
Braddock, Slovak Cong. ch. for 1911, 5 00
Edwardsville, Bethesda Cong. ch. for 1911, 4 00
Harford, Cong. ch. for 1911, 5 21
Indiana, Mrs. Eva G. Thompson, toward support Rev. F. J. Woodward, 2 00
Philadelphia, Central Cong. ch. for 1911, 26 37
Plymouth, Welsh Cong. ch. 10 00
Wilkes-Barre, Puritan Cong. ch. for 1911, 70 72——128 30
Legacies.—Chester Springs, A. Lewis Hill, by A. P. Jennings, 200 00
328 30

Ohio

Akron, 1st Cong. ch. for 1911, 100.63; South Cong. ch. for 1911, 3.60, 104 23
Ashland, Cong. ch. for 1911, 8 22
Ashtabula, 1st Cong. ch. for 1911, 30 00
Bellevue, 1st Cong. ch. 62 00
Burton, Cong. ch. for 1911, 3 00
Castalia, Cong. ch. for 1911, 9 27
Centennial, Cong. ch. for 1911, 2 75
Chardon, Cong. ch. for 1911, 15 90
Chatham, Cong. ch. for 1911, 10 25
Chester, Cong. ch. for 1911, 5 00
Cincinnati, Columbia Cong. ch. for 1911, 5 00
Cleveland, Emanuel Cong. ch. for 1911, 25; Pilgrim Cong. ch. for 1911, 24.45; Collinwood Cong. ch. for 1911, 20.85; Archwood Cong. ch. for 1911, 20; Glenville Cong. ch. for 1911, 15; North Cong. ch. for 1911, 5, 110 30
Columbus, 1st Cong. ch., toward support Rev. M. S. Frame, for 1911, 565; Plymouth Cong. ch. for 1911, 23.01; Washington-av. Cong. ch. for 1911, 21.50; South Cong. ch. for 1911, 12, 621 51
Croton, Cong. ch. for 1911, 14 40
Delaware, Wm. Bevan, 5 00
East Cleveland, Calvary Cong. ch. for 1911, 5 00
Elyria, 1st Cong. ch. for 1911, 165 60
Garrettsville, Cong. ch. for 1911, 36 00
Girard, Cong. ch. for 1911, 3 50
Greenwich, 1st Cong. ch. for 1911, 24 30
Huntsburg, Cong. ch. for 1911, 7 00
Jefferson, 1st Cong. ch. for 1911, 65 00
Little Muskingum, Cong. ch. for 1911, 2 65
Lock, Cong. ch. for 1911, 2 10
Lorain, 2d Cong. ch. for 1911, 3 75
Lyme, Cong. ch. and Sab. sch. 22 30
Madison, Cong. ch. for 1911, 1 00
Mansfield, Woman's Miss. Soc., Emily C. Wheeler, for Harpoot, 30 00
Marietta, 1st Cong. ch. for 1911, 171 75
Medina, 1st Cong. ch. for 1911, 166 30
Nelson, Cong. ch. 5 00
North Olmsted, O. A. Risk, for Madura, 5 00
North Ridgeville, Cong. ch. for 1911, 19 50
Oberlin, 2d Cong. ch. for 1911, 189.85; 1st Cong. ch. for 1911, 95.47; Harrison F. Topliff, 5, 290 32
Pierpont, Cong. ch. for 1911, 13 00
Plain, Cong. ch. for 1911, 96
Radnor, Cong. ch. for 1911, 35 03
Ridgeville Corners, Cong. ch. for 1911, 7 00
Rootstown, Cong. ch. for 1911, to const., with other donations. R. S. Sanford, H. M. 12 00
Sandusky, Cong. ch. for 1911, 7 83
Saybrook, Cong. ch. for 1911, 33 40
Shawnee, Cong. ch. for 1911, 8 00
South Newbury, Cong. ch. for 1911, 10 00
Springfield, 1st Cong. ch. for 1911, 72 87
Steubenville, Cong. ch. for 1911, 26 00
Toledo, Central Cong. ch. for 1911, 74 56
Wauseon, Cong. ch. for 1911, 10 00
Wayne, Cong. ch., Sab. sch., and Y. P. S. C. E. 20 00
Wellington, 1st Cong. ch. 57 60
West Millgrove, Cong. ch. for 1911, 3 00
Weymouth, Cong. ch. for 1911, 2 00
Youngstown, Plymouth Cong. ch. for 1911, 21.94; Elm-st. Cong. ch., Brotherhood for 1911, 9, 30 94—2,457 09

District of Columbia

Washington, Ingram Mem. Cong. ch., 72.90; Lincoln Temple Cong. ch., 5, 77 90

North Carolina

Dudley, Cong. ch. 5 00

Georgia

Atlanta, Central Cong. ch. for 1911, 194.76; 1st Cong. ch. for 1911, 15, 209 76
Demorest, Union Cong. ch. 32 90

Fort Valley, Miss M. F. Bassett, 2 50
La Grange, Cong. ch. 1 00——246 16

Florida

New Smyrna, ch. of Christ for 1911, 2 59
St. Petersburg, Cong. ch. for 1911, 16 10
West Tampa, Cuban Cong. ch. for 1911, 2 00
Winter Park, Cong. ch., of which 35 for 1911, 75 00——95 60

Young People's Societies

Connecticut. — Ansonia, Y. P. S. C. E., for Harpoot, 60; Bloomfield, Y. P. S. C. E. for 1911, 30; Cheshire, Y. P. S. C. E., 10; Coventry, Y. P. S. C. E., 3.31; Greens Farms, Y. P. S. C. E., for Madura, 15; Greenwich, North Y. P. S. C. E., toward support Rev. W. P. Elwood, 30.83; Middletown, 3d Y. P. S. C. E., for 1911, 7.80; North Madison, Y. P. S. C. E., for Madura, 13.39, 170 33
New York. — Brooklyn, Puritan Y. P. S. C. E. for 1911, 5.43; Buffalo, Plymouth Y. P. S. C. E., for Aruppukottai, 3; Sayville, Y. P. S. C. E., 10, 18 43
New Jersey. — Newark, Belleville-av. Y. P. S. C. E., for Aruppukottai, for 1911, 11 00
Pennsylvania. — Harford, Y. P. S. C. E. 4 05
Ohio. — Huntsburg, Y. P. S. C. E. for 1911, 3.59; Saybrook, Mission Band for 1911, 2.60; Vermilion, Y. P. S. C. E. and Sab. sch. for 1911, 8.50; Youngstown, Elm-st. Y. P. S. C. E. for 1911, 5, 19 69
223 50

Sunday Schools

Connecticut. — Coventry, 2d Cong. Sab. sch., for Shaowu, for 1911, 9.71; Hartford, Farmington-av. Cong. Sab. sch., 53.94; Litchfield, Cong. Sab. sch., for Mindanao, for 1911, 15; Manchester, 1st Cong. Sab. sch., 37; Milford, Plymouth Cong. Sab. sch. for 1911, 4; New London, 2d Cong. Sab. sch., 19.34; Norwich, Greenville Cong. Sab. sch., 15; Salisbury, Cong. Sab. sch., 20.15; South Norwalk, 1st Cong. Sab. sch., 16.97; Washington, Cong. Sab. sch., 5; Watertown, 1st Cong. Sab. sch., 26.92; Westport, Saugatuck Cong. Sab. sch., 2.54; Woodstock, 1st Cong. Sab. sch. for 1911, 10, 235 57
New York. — Arcade, Cong. Sab. sch. for 1911, 5.50; Brooklyn, Bethesda Cong. Sab. sch. for 1911, 8; Eldred, Cong. Sab. sch., for Harpoot, for 1911, 12; Franklin, Cong. Sab. sch., for Madura, 6.50; New York, Cong. Sab. sch. of the ch. of Christ, 12.44; Northfield, Cong. Sab. sch., for Madura, for 1911, 20.27; Rutland, Cong. Sab. sch. for 1911, 7.80; Warsaw, Cong. Sab. sch., 36; Wellsville, 1st Cong. Sab. sch., for Shaowu, 10, 118 51
New Jersey. — Montclair, Watchung Cong. Sab. sch. for 1911, 5; Newark, Jube Mem. Cong. Sab. sch., for Pangchwang, 30; Paterson, Auburn-st. Cong. Sab. sch. for 1911, 5, 40 00
Pennsylvania. — Philadelphia, Central Cong. Sab. sch., 9.56; Sharon, 1st Cong. Sab. sch., 4, 13 56
Ohio. — Grafton, Cong. Sab. sch. for 1911, 2; Huntsburg Cong. Sab. sch. for 1911, 1.75; Lenox, Cong. Sab. sch., for Mindanao, 5; Painesville, Cong. Sab. sch. for 1911, 10; Sandusky, Cong. Sab. sch. for 1911, 3, 21 75
Maryland. — Baltimore, 4th Cong. Sab. sch. 5 00
District of Columbia. — Washington, Ingram Mem. Cong. Sab. sch. 7 10
Florida. — Lake Helen, 1st Cong. Sab. sch., for Shansi, 5 00
446 49

INTERIOR DISTRICT

Kentucky

Williamsburg, Cong. ch. 3 00

Alabama

Antioch, Andalusia Cong. ch. for 1911, 1 00
Bethel, Glenwood Cong. ch. for 1911, 1 00
Birmingham, 1st Cong. ch. for 1911, 5 26
Dozier, Rosehill Cong. ch. for 1911, 1 00
Gadsden, 1st Cong. ch. for 1911, 1 64
Hacoda, Rev. J. R. Stewart and daughters, 3 00
Headland, Blackwoods Cong. ch. for 1911, 2 00
Midland City, Christian Hill Cong. ch. for 1911, 4 00
Mt. Carmel, Cong. ch. for 1911, 1 00
Ozark, Union Hill Cong. ch. for 1911, 1 00
Section, Cong. ch. for 1911, 1 00
Shady Grove, Cong. ch. for 1911, 2 00
Talladega, Carrie E. Parkhurst, 20 00
Thorsby, Cong. ch. for 1911, 4 00——47 90

Mississippi

Tougaloo, Union Cong. ch. 21 42

Louisiana

Iowa, 1st Cong. ch. for 1911, 4 00
Vinton, Cong. ch. 1 50——5 50

Texas

Austin, Ira H. Evans, to const. Rev. R. J. Briggs, D.D., H. M. 50 00
Dallas, Central Cong. ch. for 1911, 20 52
Port Arthur, 1st Cong. ch. for 1911, 21 12——91 64

Indiana

Indianapolis, 1st Cong. ch., 30; Union Cong. ch., 3.75, 33 75
Terre Haute, 1st Cong. ch. for 1911, 44 55——78 30

Oklahoma

Chickasha, 1st Cong. ch. 5 15
Goltry, Cong. ch. 25 00
Oklahoma City, Pilgrim Cong. ch. for 1911, 5 00——35 15

Illinois

Abingdon, Cong. ch. for 1911, 52 00
Atkinson, Cong. ch. 5 50
Belvidere, Cong. ch. for 1911, 4 26
Centralia, 1st Cong. ch. for 1911, 5 00
Chicago, North Shore Cong. ch., 300; New 1st Cong. ch. for 1911, 111.60; New England Cong. ch. for 1911, 78.60; Washington Park Cong. ch., 74.78; Warren-av. Cong. ch. for 1911, 66.18; Ravenswood Cong. ch. for 1911, 62; South Cong. ch. for 1911, 46.87; University Cong. ch. for 1911, 30; Rogers Park Cong. ch., 15; Pilgrim Cong. ch. for 1911, 14.16; Mayfair Chapel, 4.64, 803 83
Crystal Lake, Cong. ch. for 1911, of which 6 for Aruppukottai, 23 55
Decatur, 1st Cong. ch. for 1911, 50 00
De Kalb, 1st Cong. ch. for 1911, 8 00
Dundee, 1st Cong. ch. for 1911, 65 00
Elgin, 1st Cong. ch. 133 50
Emington, Cong. ch. 10 00
Evanston, 1st Cong. ch. 200 00
Galesburg, East Main-st. Cong. ch., Mrs. Jennie B. Hannum, toward support Rev. E. W. Felt for 1911, 10 00
Geneseo, 1st Cong. ch. for 1911, 45 50
Glencoe, Union Cong. ch. for 1911, 37 80
Harvey, Cong. ch. for 1911, 29 80
Highland, Cong. ch. for 1911, 14 00
Hinsdale, Cong. ch. 75 00
Homer, Cong. ch. for 1911, 5 00
Ivanhoe, Cong. ch. for 1911, 10 50
Lacon, Cong. ch. for 1911, 33 00
La Grange, 1st Cong. ch. for 1911, 307 00
Lyndon, Cong. ch. for 1911, 7 00
Malta, 1st Cong. ch. for 1911, 7 00
Mazon, Park-st. Cong. ch. 2 50
Mendon, Cong. ch. 33 40
Metropolis, Cong. ch. for 1911, 5 00
Moline, 1st Cong. ch. for 1911, 245.01; 2d Cong. ch. for 1911, 15.75, 260 76
Naperville, Cong. ch. 66 00
Oak Park, 1st Cong. ch. for 1911, of which 565 toward support Dr. W. A. Hemingway, and 419.25 toward support Rev. Robert Chambers, 1,507.10; 3d Cong. ch., 51.14; 6th Cong. ch. for 1911, 9; Harvard Cong. ch. for Pangchwang for

1911, of which 3 from Mr. and Mrs A. R. Rhenisch, 8, 1,575 24
Odell, Cong. ch. for 1911, 41 13
Polo, Independent Presb. ch. for 1911, of which 41.65 for Harpoot, 71 99
Princeton, 1st Cong. ch. for 1911, 24 42
Quincy, 1st Union Cong. ch. for 1911, 176 76
Rock Falls, 1st Cong. ch. 36 00
Roseville, Cong. ch. for 1911, 27 45
St. Charles, Cong. ch. for 1911, 6 75
Sherrard, 1st Cong. ch. 7 00
Stillman Valley, Cong. ch. for 1911, 1 00
Tonica, Cong. ch., Ladies' Miss. Soc., toward support Rev. John P. Dysart, 20 00
Toulon, Cong. ch. for 1911, 174 00
Warrensburg, Cong. ch. for 1911, 4 50
Waverly, Cong. ch. for 1911, 42 00
Western Springs, 1st Cong. ch. 71 86
Winnetka, Cong. ch. for 1911, 129 78
Yorkville, Cong. ch. for 1911, 7 00—4,726 78

Michigan

Alba, 1st Cong. ch. for 1911, 8 00
Bangor, Cong. ch. 8 00
Benton Harbor, 1st Cong. ch. for 1911, 221 14
Calumet, 1st Cong. ch. 45 00
Charlevoix, Cong. ch. for 1911, 14 50
Coloma, Cong. ch. for 1911, 4 56
Detroit, North Woodward-av. Cong. ch. for 1911, 133.50; Brewster Cong. ch., 53.39, 186 89
Freeland, Cong. ch., Rev. A. L. Allison, for 1911, 3 00
Grand Rapids, 2d Cong. ch., 15.50; Comstock Park Cong. ch., for Mt. Silinda, 15, 30 50
Hancock, 1st Cong. ch. 121 46
Hudson, 1st Cong. ch. for 1911, 40 00
Kalamazoo, 1st Cong. ch. for 1911, 80 00
Lake Linden, Cong. ch. for 1911, 6 00
Lansing, Plymouth Cong. ch. for 1911 115 00
Leslie, 1st Cong. ch. 8 54
Ludington, Cong. ch. 50 00
New Haven, Cong. ch. 6 67
Olivet, Cong. ch. 19 29
Omena, Cong. ch. 5 00
Port Huron, 1st Cong. ch. for 1911, 200 00
Royal Oak, Cong. ch. 2 52
Three Oaks, Cong. ch. for 1911, 66 80
Vernon, Cong. ch. for 1911, 1 00
Whitehall, Cong. ch. for 1911, 10 00
——, Friend, for schools, care Rev. E. Fairbank, 300 00—1,553 87

Wisconsin

Beloit, Gridley Cong. ch., K. E. Soc. 6 90
Berlin, Cong. ch. 26 25
Birnamwood, Cong. ch., Ladies' Miss. Soc. for 1911, 15 00
Boscobel, Cong. ch. 11 53
Brodhead, Cong. ch., A. Amelia Wales, 9 00
Delavan, Cong. ch. for 1911, 5 00
Dousman, Immanuel Cong. ch. for 1911, 13 20
Eagle River, Cong. ch. 7 33
Eau Claire, 1st Cong. ch. for 1911, 250 00
Janesville, 1st Cong. ch. for 1911, 200 00
Lake Geneva, 1st Cong. ch. 23 80
Madison, Pilgrim Cong. ch., toward support Rev. C. B. Olds, 21 96
Mellen, Union Cong. ch. for 1911, 6 58
Mondovi, 1st Cong. ch. 19 68
New Richmond, Cong. ch. for 1911 33 00
Oshkosh, Plymouth Cong. ch. for 1911, 24 05
Superior, Pilgrim Cong. ch. 17 00
Token, Cong. ch. 3 70
Wauwatosa, Cong. ch. for 1911, 50 00
Windsor, Cong. ch. 4 30——748 28
Legacies.— Appleton, Mary Jane Marsh, by James S. Reeve, Ex'r, 1,489 80
2,238 08

Minnesota

Dawson, Cong. ch. for 1911, 25 00
Faribault, Cong. ch. for 1911, 84 00
Glenwood, Union Cong. ch. for 1911, 7 00
Grand Meadow, Cong. ch. 3 00
Lake City, 1st Cong. ch., of which 5 for 1911, 18 35
Lyle, Cong. ch., for Inghok, 20 00
Minneapolis, 1st Cong. ch. for 1911, 415; Park-av. Cong. ch. for 1911, 227.70; Plymouth Cong. ch., of which 181.28 for 1911, toward support Rev. A. H. Clark, and 25 from Friend, 206.28; Lowry Hill Cong. ch. for 1911, 188.49; Fremont-av. Cong. ch. for 1911, 50.75; Pilgrim Cong. ch. for 1911, 47.94; Como-av. Cong. ch., 30; Linden Hills Cong. ch. for 1911, 25, 1,191 16
New Ulm, Cong. ch. for 1911, 7 00
Owatonna, Cong. ch. 31 00
Rochester, W. J. Eaton, 100 00
Rose Creek, Cong. ch. 3 00
St. Paul, Plymouth Cong. ch. for 1911, 56.55; Cyril Cong. ch. for 1911, 4.60, 61 15
Sauk Rapids, 1st Cong. ch. 3 70
Spring Valley, 1st Cong. ch. for 1911, 25 69
Wabasha, Cong. ch. for 1911, 6 50
West Duluth, Plymouth Cong. ch., Home and Foreign Miss. Soc., for Mt. Silinda, 10 00
Winona, 1st Cong. ch. for 1911, 60 00—1,656 55

Iowa

Allison, Cong. ch. for 1911, 34 00
Burlington, Cong. ch. for 1911, 4 00
Charles City, Cong. ch. for 1911, 45 00
Chester Center, Cong. ch. 6 10
Des Moines, North Park Cong. ch. 27 00
Dubuque, 1st Cong. ch. 25 52
Edgewood, Mrs. M. H. Alger, 50
Emmetsburg, Cong. ch. for 1911, 27 50
Fort Atkinson, Ger. Cong. ch. for 1911, 8 00
Fort Dodge, Cong. ch. for 1911, 8 90
Glenwood, Cong. ch. for 1911, 13 75
Grinnell, 1st Cong. ch. for 1911, 410 50
Hampton, 1st Cong. ch. for 1911, 59 20
Lyons, 1st Cong. ch. for 1911, 4 00
Mitchellville, Cong. ch. for 1911, 3 92
Nashua, Cong. ch. for 1911, 10 75
New Hampton, 1st Cong. ch. for 1911, 44 00
Osage, Cong. ch. for 1911, 172 90
Quasqueton, Cong. ch. 2 66
Shenandoah, Cong. ch. 51 00
Sibley, 1st Cong. ch. for 1911, 10 00
Sloan, 1st Cong. ch. 10 59
Spencer, 1st Cong. ch. for 1911, 65 25
Strawberry Point, Parke Buckley, 10 00
Webster City, Cong. ch. for 1911, 9 71—1,064 75

Missouri

Cameron, 1st Cong. ch. 20 00
Cole Camp, 1st Cong. ch. for 1911, 13 00
Kansas City, Westminster Cong. ch. for 1911, 500; Mrs. Sarah E. Gillum, 20, 520 00
Koshkonong, Rev. Wm. L. Bray, 3 00
Lebanon, 1st Cong. ch. for 1911, 21 48
Maplewood, Cong. ch. for 1911, 9 33
Neosho, 1st Cong. ch. 27 00
St. Louis, Pilgrim Cong. ch., of which 260.81 for West Circle, Madura, 521.62; 1st Cong. ch. for 1911, 67.80; Compton Hill Cong. ch. for 1911, 48.10, 637 52
Springfield, 1st Cong. ch. for 1911, 44 81—1,296 14

North Dakota

Berthold, Cong. ch. for 1911, 1; Evergreen Cong. ch. for 1911, 1, 2 00
Elbowoods, Cong. ch. and branches, for Pangchwang, for 1911, 11 00
Fessenden, 1st Cong. ch. for 1911, 4 60
Fort Berthold, Cong. ch., for Pangchwang, 2 00
Heaton, Cong. ch., Rev. E. E. Saunders, for 1911, 11 60
Hope, Cong. ch. for 1911, 30 00
Valley City, 1st ch. of Christ for 1911, 35 00
Wahpeton, 1st Cong. ch. for 1911, 10 00
Williston, Cong. ch., Mrs. I. C. Stewart, for Hadjin, 25 00——131 20
Less.— Crary, 1st Cong. ch., item acknowledged in August *Herald*, returned, 8 00
123 20

South Dakota

Academy, Cong. ch. for 1911, 12 33
Estelline, Cong. ch. for 1911, 6 69

Fort Pierre, Cong. ch. for 1911, 21 31
Grand River, Standing Rock Cong. ch. for 1911, 2.60; Cong. ch. for 1911, 1.75; Messiah Cong. ch. for 1911, of which .70 from Long's Hill Branch, 1.45, 5 80
Herrick, Cong. ch. for 1911, 3 00
Ipswich, Cong. ch. for 1911, 40 00
Lebanon, Cong. ch. for 1911, 3 15
Pleasant Valley, Cong. ch. for 1911, 4 10
Preston, Cong. ch. for 1911, 1 05
Ree Heights, Cong. ch. for 1911, 1 43
South Shore, Cong. ch. for 1911, 1 75
Spearfish, Cong. ch. for 1911, 10 00
Vermilion, Cong. ch. for 1911, 28 00
Wakonda, Cong. ch. for 1911, 24 00
Wessington Springs, Cong. ch. for 1911, 20 00
Worthing, Cong. ch. for 1911, 4 00
Yankton, Cong. ch. for 1911, 40 00——226 61

Nebraska

Aurora, 1st Cong. ch., toward support Dr. E. L. Bliss, for 1911, 62 32
Blair, Cong. ch. for 1911, 15 00
Burwell, Cong. ch. for 1911, 23 50
Butte, Ger. Cong. ch. for 1911, 6 00
Friend, 1st Cong. ch. 25 00
Hastings, 1st Cong. ch. for 1911, 24.18; Hans Hansen, for Lintsing, 400, 424 18
Hildreth, Cong. ch. for 1911, 4 00
Lincoln, 1st Cong. ch., 90; Butler-av. Cong. ch. for 1911, 8.53, 98 53
Neligh, 1st Cong. ch. for 1911, 4 25
Omaha, 1st Cong. ch. for 1911, 56; Park-vale Cong. ch. for 1911, 6.60, 6 60
Santee, Pilgrim (Indian) Cong. ch. for 1911, 9 65
Stanton, Cong. ch. 5 00
Sutton, 1st Cong. ch. for 1911, 22 75
Trenton, Cong. ch. for 1911, 6 00
Waverly, Cong. ch. 1 20——769 98
Legacies.—Omaha, Joseph A. Bent, by Mary C. Lane, Trustee, 550 00
1,319 98

Kansas

Burlington, Cong. ch., Mrs. A. J. Brown, 15 00
Kansas City, Ruby-av. Cong. ch. for 1911, 8 00
Kinsley, 1st Cong. ch. for 1911, 8 00
Manhattan, 1st Cong. ch. for 1911, 12 75
Ottawa, Cong. ch. 10 00
Overbrook, Cong. ch. for 1911, 30 00
Sabetha, Cong. ch. for 1911, 50 00
Smith Center, 1st Cong. ch. 35 00
Topeka, Central Cong. ch. for 1911, 27 50
Valley Falls, Cong. ch. 15 00
Wichita, College Hill Cong. ch. 34 60——245 85

Montana

Bainville, Union Cong. ch. for 1911, 1 00
Glendive, Cong. ch. for 1911, 2 00
Great Falls, 1st Cong. ch. 5 45
Helena, 1st Cong. ch. 10 00
Judith Gap, Cong. ch. for 1911, 1 00——19 45

Wyoming

Buffalo, Cong. ch. for 1911, 3 00
Cheyenne, Cong. ch. for 1911, 53 33
Cody, Mary C. Heald, 10 00
Dayton, Cong. ch. for 1911, 4 99
Douglas, Cong. ch. for 1911, 15 69
Lander, Cong. ch. for 1911, 4 25
Lusk, Cong. ch. for 1911, 11 56
Pinedale, Cong. ch. for 1911, 3 07
Rock Springs, Cong. ch. for 1911, 1 75
Sheridan, Cong. ch. for 1911, 20 73
Shoshoni, Cong. ch. for 1911, 1 17
South Flat, Cong. ch. for 1911, 94
Superior, Cong. ch. for 1911, 4 11
Wheatland, Cong. ch. for 1911, 6 75
Worland, Cong. ch. for 1911, 1 40——142 74

Colorado

Boulder, 1st Cong. ch. for 1911, 60 00
Colorado Springs, 1st Cong. ch. for 1911, of which 50 toward support Rev. Henry Fairbank, 73 89
Craig, 1st Cong. ch. 5 00
Crested Butte, Cong. ch. for 1911, 27 00
Denver, Plymouth Cong. ch. for 1911, 150; Ohio-av. Cong. ch., 56; City Park Cong. ch. for 1911, 42; Villa Park Cong. ch. for 1911, 10, 258 00
Fort Collins, Plymouth Cong. ch. for 1911, 32.52; German Cong. ch., 19.50, 52 02
Fruita, Union Cong. ch. for 1911, 9.35; Paul Wacker, for China, 5, 14 35
Henderson, Cong. ch. for 1911, 22 00
Longmont, 1st Cong. ch. 27 80
Platte Valley, Cong. ch. for 1911, 4 40
Pueblo, Pilgrim Cong. ch. for 1911, 9 00
Rose Hill, Cong. ch. for 1911, 86
Trinidad, Cong. ch. for 1911, 5 00——559 32

Young People's Societies

Illinois.—Abingdon, Y. P. S. C. E. for 1911, 3; Caledonia, Y. P. S. C. E., 5; Chicago, Miss. Study and Prayer Union of Moody Bible Inst., for Mt. Silinda, for 1911, of which 5 from W. W. Carpenter, 17.50; Crystal Lake, Y. P. S. C. E., for Aruppukottai, 6; Oak Park, 3d Y. P. S. C. E., 8.25, 39 75
Michigan.—Allenville, Y. P. S. C. E., for Aruppukottai, 15; Detroit, Boulevard Jun. Y. P. S. C. E., for Madura, 12, 27 00
Minnesota.—Minneapolis, Lyndale Y. P. S. C. E. for 1911, 10 00
Nebraska.—Omaha, 1st Y. P. S. C. E. for 1911, 14 52
Kansas.—Topeka, Central Y. P. S. C. E., toward support Rev. H. A. Maynard, 25; do., North Y. P. S. C. E., for Adana, 10, 35 00
126 27

Sunday Schools

Louisiana.—New Orleans, Beecher's Mem. Cong. Sab. sch., of which 2 for work in Africa and 2 for work in Turkey, 4 00
Indiana.—Fort Wayne, Plymouth Cong. Sab. sch., Prim. Dept., for Shaowu, 5 00
Illinois.—Bowmanville, Cong. Sab. sch., for Inghok, for 1911, 15; Chicago, North Shore Cong. Sab. sch. for 1911, of which 100 from Adults' class, for Harpoot, 123; Griggsville, Cong. Sab. sch., for Madura, 12; Moline, 1st Cong. Sab. sch., for Harpoot, 30; Neponset, 1st Cong. Sab. sch., 10; Oak Park, Harvard Cong. Sab. sch., for Pangchwang, for 1911, of which 25 from Sen. Dept. and 5 from Prim. Dept., 30; do., 1st Cong. Sab. sch. for 1911, 23.20; Ontario, Cong. Sab. sch. for 1911, 7.96; Payson, Cong. Sab. sch., for Adana, 25, 276 16
Michigan.—Addison, Cong. Sab. sch., 5; Detroit, North Woodward-av. Cong. Sab. sch., 37.73; Freeland, Cong. Sab. sch. for 1911, 2; Freeport, Cong. Sab. sch., 3; Grand Rapids, Plymouth Cong. Sab. sch., for Mindanao, for 1911, 5.91; Hancock, Cong. Sab. sch. for 1911, 40.54; New Haven, Cong. Sab. sch., 2.50, 96 68
Wisconsin.—Delavan, Cong. Sab. sch. for 1911, 3.26; Endeavor, Cong. Sab. sch. for Mindanao, for 1911, 7.05; Madison, Pilgrim Cong. Sab. sch., for Madura, for 1911, 12; Rochester, 1st Cong. Sab. sch., for Madura, 5; South Milwaukee, 1st Cong. Sab. sch., toward support Dana I. Grover, 20, 47 31
Minnesota.—Mantorville, Cong. Sab. sch., for Mindanao, 5; Mapleton, Cong. Sab. sch., for Aruppukottai, for 1911, 4.98; Minneapolis, Lyndale Cong. Sab. sch., for Sholapur, for 1911, 30; do., Pilgrim Cong. Sab. sch. for 1911, 9.01; Pelican Rapids, 1st Cong. Sab. sch., 4, 52 99
Iowa.—Cedar Falls, 1st Cong. Sab. sch., for Harpoot, 15; Cromwell, Cong. Sab. sch. for 1911, 3.83; Glenwood, Cong. Sab. sch. for 1911, 3.44; Newburg, Cong. Sab. sch., 2.53, 24 80
North Dakota.—Crary, 1st Cong. Sab. sch., for Madura, for 1911, 12 00
Nebraska.—Weeping Water, Cong. Sab. sch. 7 06
Kansas.—Kiowa, Cong. Sab. sch., 5; Overbrook, Cong. Sab. sch. for 1911, 10; Valley Falls, Cong. Sab. sch., for Inghok, 10.25, 25 25
551 25

PACIFIC DISTRICT

Nevada

Reno, 1st Cong. ch. for 1911, 13 00

Idaho

Council, Cong. ch. for 1911, 10 00

Washington

Bellingham, 1st Cong. ch. for 1911, 40 00
Black Diamond, Cong. ch. for 1911, 2 00
Colfax, Plymouth Cong. ch. for 1911, 40 00
Coupeville, Cong. ch. for 1911, 9 00
Doty, Cong. ch. for 1911, 12 00
Eagle Harbor, Cong. ch. for 1911, 10 00
Edmonds, Cong. ch. for 1911, 5 00
Long Branch, Cong. ch. for 1911, 2 00
Medical Lake, Cong. ch. for 1911, 21 50
North Yakima, Cong. ch. for 1911, 20 00
Olympia, Cong. ch. for 1911, 5 00
Pullman, Cong. ch. for 1911, 10 00
Ritzville, Zion Cong. ch. for 1911, 50; Daniel Kison, 25, 75 00
Rosedale, Cong. ch. for 1911, 2 00
Seattle, Pilgrim Cong. ch. for 1911, 549; Edgewater Cong. ch., 40, 589 00
Snohomish, Cong. ch. for 1911, 10 00
Sultan, Cong. ch. for 1911, 6 83
Tacoma, Plymouth Cong. ch. for 1911, 13.20; Pilgrim Cong. ch. for 1911, 3.70, 16 90——876 23

Oregon

Ashland, 1st Cong. ch. for 1911, 24 00
Oregon City, 1st Cong. ch. for 1911, 20 73
Portland, Hassalo-st. Cong. ch. for 1911, 18.41; Sunnyside Cong. ch. for 1911, 10; University Park Cong. ch. for 1911, 3; Rev. Smith Norton, for work in China, 1.15, 32 56
Stafford, Wilhelm Schatz, 9 00——86 29

California

Alameda, 1st Cong. ch. for 1911, 180 00
Alpine, Cong. ch. for 1911, 87
Avalon, Cong. ch. for 1911, 23 25
Berkeley, North Cong. ch. for 1911, 30; L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72, 102 00
Bethany, Cong. ch. for 1911, 8 00
Buena Park, Cong. ch. for 1911, 11 21
Claremont, Cong. ch. for 1911, 511 90
Clayton, Cong. ch. for 1911, 5 00
Corona, 1st Cong. ch. for 1911, 31 00
Escondido, Cong. ch. for 1911, 35 06
Etiwanda, Cong. ch. for 1911, 36 40
Fowler, Armenian Cong. ch. for 1911, 2 00
Fresno, 1st Cong. ch. for 1911, 16; 3d Ger. Cong. ch. for 1911, 6, 22 00
Highland, Cong. ch. for 1911, 60 45
Kenwood, Cong. ch. for 1911, 4 75
La Jolla, Cong. ch. for 1911, 29 08
La Mesa, Central Cong. ch. for 1911, 37 20
Lemon Grove, Cong. ch. for 1911, 86 50
Long Beach, Cong. ch. for 1911, 70 06
Los Angeles, 1st Cong. ch. for 1911, 278.20; Plymouth Cong. ch. for 1911, 93; Vernon-av. Cong. ch., for Aruppukottai, for 1911, 68.78; East Cong. ch. for 1911, 44.34; Messiah Cong. ch. for 1911, 35.19; Garvanza Cong. ch. for 1911, 23.73; Park Cong. ch. for 1911, 15.50; Olivet Cong. ch. for 1911, 7.01; Pilgrim Cong. ch. for 1911, 6.20; West End Cong. ch. for 1911, 1.50; R. A. Harris, for Shaowu, 50, 623 45
Murphys, Cong. ch. for 1911, 3 00
National City, Cong. ch. for 1911, 20 49
Niles, Cong. ch. 17 50
Oakland, 1st Cong. ch. for 1911, 49.25; Pilgrim Cong. ch. for 1911, 35.43; Fruitvale-av. Cong. ch. for 1911, 20, 104 68
Oleander, Cong. ch. for 1911, 12 00
Ontario, Bethel Cong. ch. for 1911, 64 99
Pasadena, 1st Cong. ch. for 1911, 153.34; Lake-av. Cong. ch. for 1911, 84.49; North Cong. ch. for 1911, 19.54, 257 37
Paso Robles, Cong. ch. for 1911, 13 17
Pinole, Mr. and Mrs. B. T. Elmore, 15 00
Pomona, Pilgrim Cong. ch. for 1911, 225 00
Redlands, Cong. ch. for 1911, of which 15 for Mt. Silinda, 170 00
Redondo Beach, Cong. ch. for 1911, 9 30
Rio Vista, Cong. ch. for 1911, 18 00
San Bernardino, 1st Cong. ch. for 1911, 18 95
San Diego, 1st Cong. ch. for 1911, 229.37; Logan Heights, Cong. ch. for 1911, 10.21, 239 58
San Francisco, 1st Cong. ch. for 1911, 100; Bethany Cong. ch., for 1911, 24; Park Cong. ch. for 1911, 17.50; Ocean View Cong. ch. for 1911, 5, 146 50
San Jacinto, Cong. ch. for 1911, 6 27
San Luis Obispo, Cong. ch. for 1911, 16 33
San Rafael, Cong. ch. for 1911, 12 45
Santa Ana, 1st Cong. ch. for 1911, 62 00
Santa Cruz, 1st Cong. ch. for 1911, 7 50
Saticoy, Cong. ch. for 1911, 21 89
Sherman, Cong. ch. for 1911, 10 27
Sierra Madre, Cong. ch. for 1911, 87 46
Sonoma, Cong. ch. for 1911, 6 50
Tulare, Cong. ch. for 1911, 4 00
Upland, C. E. Harwood, toward support Rev. W. O. Pye, 150 00
Whittier, Cong. ch. for 1911, 41 75—3,642 13
Legacies.—San Diego, Abbie F. Mathes, 1,000 00
4,642 13

Hawaii

Honolulu, Christian Union ch. 155 47

Young People's Societies

California.—Chula Vista, Y. P. S. C. E., for Aruppukottai, 25; Escondido, Y. P. S. C. E. for 1911, 3.10; Sierra Madre, Y. P. S. C. E., for Inghok, for 1911, 60, 88 10

Sunday Schools

Idaho.—Mountain Home, Cong. Sab. sch., for Inghok, 10 00
Washington.—Morgan Park, Cong. Sab. sch., for Madura, 5 00
California.—Benicia, Cong. Sab. sch. for 1911, 2.50; Berkeley, Bethany Cong. Sab. sch. for 1911, 1; Claremont, Cong. Sab. sch. for 1911, 19.47; Corona, 1st Cong. Sab. sch., for Mindanao, for 1911, 30.52; Oroville, 1st Cong. Sab. sch., for Madura, 5; San Jacinto, Cong. Sab. sch. for 1911, 5.41, 63 90
Hawaii.—Honolulu, Christian Union Bible School, 100 00
178 90

MISCELLANEOUS

Canada

Montreal, American Presb. ch., toward support C. C. Fuller, 600 00
St. Andrews East (Quebec), Mary L. Lamb, for Pangchwang, 30 00——630 00

Austria

Prague, Klattau ch., 2.06; Weinberg ch., 6.18; Miss Most, 2.06, all for Shaowu, 10 30

Bulgaria

Sofia, W. W. 30 00

Mindanao Medical Work

New York.—New York, Mindanao Medical Miss. Asso. 543 75

FROM WOMAN'S BOARDS

From Woman's Board of Missions

Miss Sarah Louise Day, Boston, *Treasurer*

For sundry missions in part, 12,798 61

From Woman's Board of Missions of the Interior

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 6,000 00
For Woman's Hospital building, care Dr. and Mrs. F. F. Tucker, 2,226 06
For Peking Primary School building, 1,500 00
For Taiku buildings, care Miss F. K. Heebner, 345 11—10,071 17

From Woman's Board of Missions for the Pacific
Miss Henrietta F. Brewer, Oakland, California, *Treasurer* 2,000 00

24,869 78

Additional Donations for Special Objects

Maine. — Portland, State-st. Cong. ch., Friend, for native helper, care Rev. R. A. Hume, 30; Warren, M. Grace Walker and Richard L. Webb, for do., 2; ——, Anonymous, for native helper, care Rev. W. C. Cooper, 20, 52 00

New Hampshire. — Mt. Vernon, *The Hearthstone*, for native worker, care Rev. E. Fairbank, 50 00

Vermont. — Benson, Cong. Sab. sch., for hospital, care Dr. H. N. Kinnear, 3.78; Jericho, 1st Cong. Sab. sch., two classes, for scholarship, care Rev. Wm. Hazen, 5; St. Johnsbury, South Cong. Sab. sch., for school, Harpoot, 18.01; Springfield, Mrs. Jas. Hartness, for native helper, care Rev. E. H. Smith, 100; West Brattleboro, Cong. ch., Mrs. W. H. Bigelow, of which 5 for use of Rev. E. A. Yarrow and 30 for work, care Dr. G. C. Raynolds, 35, 161 79

Massachusetts. — Amherst, 1st Cong. ch., Friend, for work, care Rev. E. P. Holton, 5; do., North Y. P. S. C. E., for use of Rev. and Mrs. John S. Porter, 11; Boston, Old South Cong. Sab. sch., Bible class, for scholarship, care Miss A. L. Millard, 30; do., Old South Cong. Sab. sch., for work for the blind, care Miss A. L. Millard, 12.83; do., Baldwin Coolidge, for pupil, care Rev. W. B. Stelle, 25; Brockton, Porter Cong. Sab. sch., for work, care Rev. L. F. Ostrander, 15.50; East Lexington, Emma O. Nichols, for work, care Dr. H. N. Kinnear, 2; Fall River, 1st Cong. ch., for scholarship, care Rev. E. H. Smith, 10; Fitchburg, Rollstone Cong. Sab. sch., Prim. Dept., for pupil, care Rev. Wm. Ballantine, 20; Haverhill, Miss M. P. Merrill, for native helper, care Rev. R. A. Hume, 1; Lee, Elizabeth H. Brewer, 2.50, and Adele Brewer, 2.50, for two seats in chapel, care Mrs. T. D. Christie, 5; Lowell, Kirk-st. Cong. ch., for Shattuck Memorial Hall, Oorfa, 5; Natick, 1st Cong. ch., for native helper, Albania, 100; Newburyport, Miss A. E. Wiggin, for school, care Rev. E. Fairbank, 50; Newton, Mrs. G. A. Mathews, 5, and Octavia W. Mathews, 5, for boarding school, care Rev. B. V. Mathews, 10; Northampton, Edwards Cong. ch., Mrs. M. H. Williams, for hospital work, care Dr. F. F. Tucker, 18; do., Edwards Cong. Sab. sch., Kindergarten Dept., for children in hospital, care Dr. F. F. Tucker, 5; North Billerica, Mrs. E. R. Gould, for hospital, care Dr. H. N. Kinnear, 10; North Brookfield, Cong. Sab. sch., for bed in hospital, care do., 12; Orange, Central Cong. Sab. sch., for work, care Rev. E. D. Kellogg, 16; Rockport, Y. P. S. C. E. of 1st Baptist ch., for work, care Rev. C. E. Ewing, 1.50; South Hadley, Anne S. Young, for the Martha A. King Mem. School, care Miss C. R. Willard, 15; Springfield, Park Cong. ch., for school, care Rev. E. Fairbank, 50; do., Mrs. Anna S. H. Titcomb, for use of Rev. R. S. M. Emrich, 50; Taunton, Chas. M. Rhodes, for native helper, care Rev. Wm. C. Cooper, 20; West Wareham, Miss Julia R. Morse, for pupil, care Mrs. R. Winsor, 15; Whitinsville, Edward Whitin, for Pasumalai Seminary, care Rev. J. P. Jones, 500; Winchester, Cong. Sab. sch., for support of cot in the Annie Tracy Riggs Hospital, care Dr. H. H. Atkinson, 30; Worcester, Old South Cong. ch., for kindergarten house, care Rev. C. B. Olds, 249.91; do., do., Olds Club, for do., 48, 1,342 74

Rhode Island. — Providence, Union Y. P. S. C. E., Jun. Dept., for pupils, care Miss Mary B. Harding, 15; do., Mary E. Salisbury, for do., 16; do., Julia S. Carpenter, through Jessie W. Murray, treas. for the Annie Tracy Riggs Hospital, care Dr. H. H. Atkinson, 5, 36 00

Connecticut. — Bristol, 1st Cong. Sab. sch., for school work, care Rev. R. S. M. Emrich, 43.53; Cornwall, Sab. sch. of 1st ch. of Christ, for school work, care Miss Gertrude Rogers, 36.35; Danielson, Emily Danielson, for pupils, care Miss Mary B. Harding, 16; Hartford, Center Cong. Sab. sch., Home Dept., for work, care Rev. C. E. Ewing, 16.50; do., Mrs. Edw. C. Stone, 5, Jane W. Stone, 5, and Elizabeth W. Stone, 5, all for work, care Rev. E. H. Smith, 15; do., Mrs. Edw. C. Stone, 5, Jane W. Stone, 1, and Elizabeth W. Stone, 2, all for work, care Dr. H. N. Kinnear, 8; Hartford County, Friend, for work, care Rev. J. S. Porter, 1,000; Lebanon, W. W. G., for Pasumalai Seminary, care Rev. J. P. Jones, 25; Middletown, Mrs. E. P. Augur, for church building, care Rev. J. S. Porter, 500; do., Mrs. H. Lucentia Ward, for use of Rev. L. S. Gates, 10; Newington, Young Men's Miss. Circle, for work, care Dr. H. N. Kinnear, 10; New London, Mrs. J. N. Harris, of which 2,000 for completion of school building, care Rev. E. A. Yarrow, and 1,000 for work, care Rev. J. P. Jones, 3,000; Norwich, 2d Cong. ch., for Bible-reader in India, 2.25; do., Broadway Y. P. S. C. E., for pupil, care Rev. E. Fairbank, 15; Southbury, Wallace Nutting, for pupil, care Miss Mary B. Harding, 15; Talcottville, Ruth M Talcott, 20, and John G. Talcott, 10, both for work, care Rev. E. H. Smith, 30; Windham, 1st Cong. Sab. sch., for use of Miss Mary T. Noyes, 20, 4,762 63

New York. — Binghamton, Chas. W. Loomis, for native helper, care Dr. L. H. Beals, 20; Brooklyn, Chas. A. Clark, for Bible-woman, care Rev. C. R. Hager, 3; Fishkill-on-Hudson, Mrs. Minnie T. Kittredge, for widow, care Mrs. M. L. Sibley, 30; Flushing, Mrs. Dougall, 5, and Janet Dougall, 5.50, both for use of Mrs. C. T. Sibley, 10.50; Henrietta, Rev. A. W. Wood, for native pastor, care Rev. W. C. Cooper, 17.60; Ithaca, R. H. Treman, through Jessie W. Murray, treas. for the Annie Tracy Riggs Hospital, care Dr. H. H. Atkinson, 5; Jamestown, Adella G. Underwood, for pupil, care Miss E. M. Atkins, 5; Lyons, Jane T. Brownson, for pupil, care Rev. B. K. Hunsberger, 15; New York, Mrs. Edw. J. Brown, of which 110 toward support two Bible-readers and two beds, care Dr. I. H. Curr, and 40 for work, care Dr. T. B. Scott, 150; Perry, Cong. ch., for use of Rev. E. H. Smith, 23.30; White Plains, Westchester Cong. ch., for work, care Rev. A. A. McBride, 100, 379 40

New Jersey. — East Orange, Mrs. Mary Smith and Mr. and Mrs. Theodore H. Smith, a memorial gift, for school buildings in Ceylon, 200; Lakewood, A. W. Kenney, for school, care Rev. G. E. White, 25; Millington, Ladies' Soc., by Mrs. John V. Haas, for evangelist, care Rev. H. A. Neipp, 15; Newark, Miss F. L. Smith, for work, care Rev. L. S. Crawford, 6, 246 00

Pennsylvania. — Edwardsville, Welsh Cong. ch., M. R. Morgan, for school, care Rev. J. P. Jones, 25; do., Welsh Cong. Sab. sch., for do., 39.69, 64 69

Ohio. — Cleveland, Mizpah Cong. ch., for work, care Rev. A. W. Clark, 15; do., Mrs. F. A. Emerson, for girls' school, care Miss G. M. McLaren, 25; do., Mrs. Mary D. Phelps, for hospital, care Dr. Jesse K. Marden, 10; North Olmsted, Cong. Sab. sch., for use of the Misses Bement, 6.31; Oberlin, The Oberlin-Shansi Mem. Asso., for native helper, Shansi, 83.33; Ravenna, Cong. Sab. sch., Prim. and Beginners' Depts., for blind children, care Miss A. L. Millard, 5; Toledo, Washington-st. Cong. ch., Marion Lawrence Sab. sch., for use of Rev. P. L. Corbin, 25, 169 64

Virginia. — Richmond, Mrs. J. K. Branch, for continued support of student, care Rev. J. S. Porter, 100 00

Oklahoma. — Oklahoma City, Gracia W. Howe and Cassie Scofield, for use of Rev. W. C. Cooper, 4 40

Illinois. — Aurora, New England Young People's League, for native worker, care Rev. F. E. Jeffery, 20; Chicago, St. Paul's Evan. Union ch. of Longwood and Beverly Hills, for work, care Dr. C. W. Young, 100; do., Kenwood Evan. ch., Mrs. C. B. Bouton, for work, care Dr. T. D. Christie, 50; do., Puritan Cong. Sab. sch., for pupil, care Mrs. A.

N. Andrus, 30; Oak Park, Harvard Cong. ch., Mr. and Mrs. A. R. Rhenisch, for scholarship, care Rev. H. I. Gardner, 40; Oglesby, Union ch., of which 100 for native helper, care Dr. W. A. Hemingway, and 65 for work, care Rev. Howard Galt, 165; Raritan, Rev. and Mrs. J. B. Steketee, for work, care Rev. J. J. Banninga 2; Wheaton, Mrs. W. I. Phillips, for student, care Dr. F. F. Tucker, 42; do., do., for medical work, care Dr. F. F. Tucker, 7; ——, Friend, for work in Japan, 1, 457 00

MICHIGAN. — Alba, 1st Cong. ch., Mrs. B. D. Snook, for work, care Rev. J. H. Dickson, 40; do., 1st Y. P. S. C. E., for do., 10; Alpena, Cong. ch., for use of Rev. J. H. Dickson, 25; Ann Arbor, 1st Y. P. S. C. E., for Bernice Hoag Memorial in hospital, care Dr. E. P. Case, 65; Detroit, 1st Cong. ch., for work, care Rev. J. H. Dickson, 200; Muskegon, 1st Y. P. S. C. E., for pupil, care Rev. J. X. Miller, 12.50; ——, Friend, for schools, care Rev. E. Fairbank, 200, 552 50

WISCONSIN. — Columbus, Mission Band, for boys' work, care Rev. H. I. Gardner, 8; Endeavor, Cong. Sab. sch., of which 1.50 for use of Mrs. S. S. Dewey and 1.50 for use of Rev. Merlin Ennis, 3; do., Mrs. M. A. Hodge, for use of Mrs. S. S. Dewey, 2; Florence, Mrs. H. Rasmussen, for work, care Dr. H. N. Kinnear, 1, 14 00

MINNESOTA. — Elk River, Herignaz Hovagimian, for work, care Miss E. M. Atkins, 3; Hutchinson, 1st Cong. ch., for pupil, care Mrs. G. G. Brown, 8; Lake City, 1st Cong. Sab. sch. Miss. Band, for pupil, care Miss S. L. Peck, 5; Minneapolis, Plymouth Cong. ch., of which 139.80 for work, care Rev. A. H. Clark, 30 for Widows' Home, Bombay, and 10 from friend for hospital, care Dr. H. N. Kinnear, 179.80; St. Cloud, Blanche Atkins, for work, care Miss E. M. Atkins, 35; St. Paul, People's Cong. ch., for native worker, Marathi, 50; do., People's Y. P. S. C. E., for do., 50, 330 80

IOWA. — Marshalltown, J. G. Brown, for native worker, care Rev. J. P. McNaughton, 35; Norwalk, Mrs. Laura J. Miller, for support of station, care Rev. Watts O. Pye, 100, 135 00

MISSOURI. — Kansas City, Edith M. Hill, for pupil, care Miss Mary M. Haskell, 10; Mt. Washington, Mrs. A. J. Ream, for pupil, care Dr. G. C. Raynolds, 31; St. Louis, Pilgrim Cong. ch., for West Circle, Madura, 522.87, 563 87

SOUTH DAKOTA. — Bryant, Y. P. S. C. E., for native worker, care Rev. W. O. Pye, 5; Tyndall, Wolf's Creek Ger. Cong. ch., for work, care Rev. C. R. Hager, 25; do., Worms Ger. Cong. ch., for do., 15, 45 00

NEBRASKA. — Lincoln, Butler-av. Cong. ch., Carl Hartley, for use of Dr. F. F. Tucker, 25; do., 1st Cong. ch., Thursday Evening Club, for scholarship, care Miss J. Jillson, 13; do., Mission Sab. sch., for hospital, care Dr. H. N. Kinnear, 2, 40 00

KANSAS. — La Crosse, James H. Little, for work, care Rev. Lewis Hodous, 100; Topeka, Mary Martin, for work, care Miss M. A. C. Ely, 63; Yates Center, Mrs. Lucy Spaulding, for children or relief work, care Rev. L. S. Gates, 10, 173 00

UTAH. — Salt Lake City, Phillips Y. P. S. C. E., for Bible-woman, care Rev. C. A. Nelson, 20 00

WASHINGTON. — Seattle, Mrs. J. F. Pike, for pupil, care Miss Belle Nugent, 10 00

CALIFORNIA. — Claremont, Cong. Sab. sch., for pupil, care Rev. R. A. Hume, 18; do., do., for Bible-reader, care Rev. H. G. Bissell, 18; do., Friend, through Mrs. Harriet A. Pease, for Kusaian hymn book, 2; Long Beach, Mary B. Henderson, for scholarship, care Dr. G. A. Wilder, 30; Los Angeles, Olivet Cong. Sab. sch., for pupil, care W. E. D. Ward, 12; do., Mrs. E. T. Wilcox, for building, care Rev. W. O. Pye, 5; Paso Robles, Y. P. S. C. E., for Abdulari ch., care Mrs. Geo. D. Marsh, 5; Redlands, 1st Cong. ch., of which 32.19 for work, care Rev. C. R. Hager, and 21 for school, care Mrs. R. Winsor, 53.19; San Jacinto, Cong. Sab. sch., for pupil, care Rev. R. A. Hume, 27; Upland, Mrs. C. E. Harwood, for work, care Rev. W. O. Pye, 500, 670 19

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CANADA. — Montreal, American Presb. ch., for equipment industrial work, Mt. Silinda, care C. C. Fuller, 600; do., D. W. Ross, for work, care Rev. H. K. Wingate, 50; do., Edith Cochrane, for use of Mrs. C. T. Sibley, 5; Toronto, Havergal Sorority, for pupil, care Miss Annie E. Gordon, 15, 670 00

MEXICO. — Mexico, A friend of Africa, for work, care A. J. Orner, 25 00

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14,916 23

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114,689 65

Total from September 1, 1911, to January 31, 1912. Donations, $356,177.86; Legacies, $64,286.23 = $420,464.09.

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West Haven, Conn.	27
Upper Montclair, N. J.	23
Hampden, Me.	22
Longmeadow, Mass.	22
San Diego, Cal., First	21
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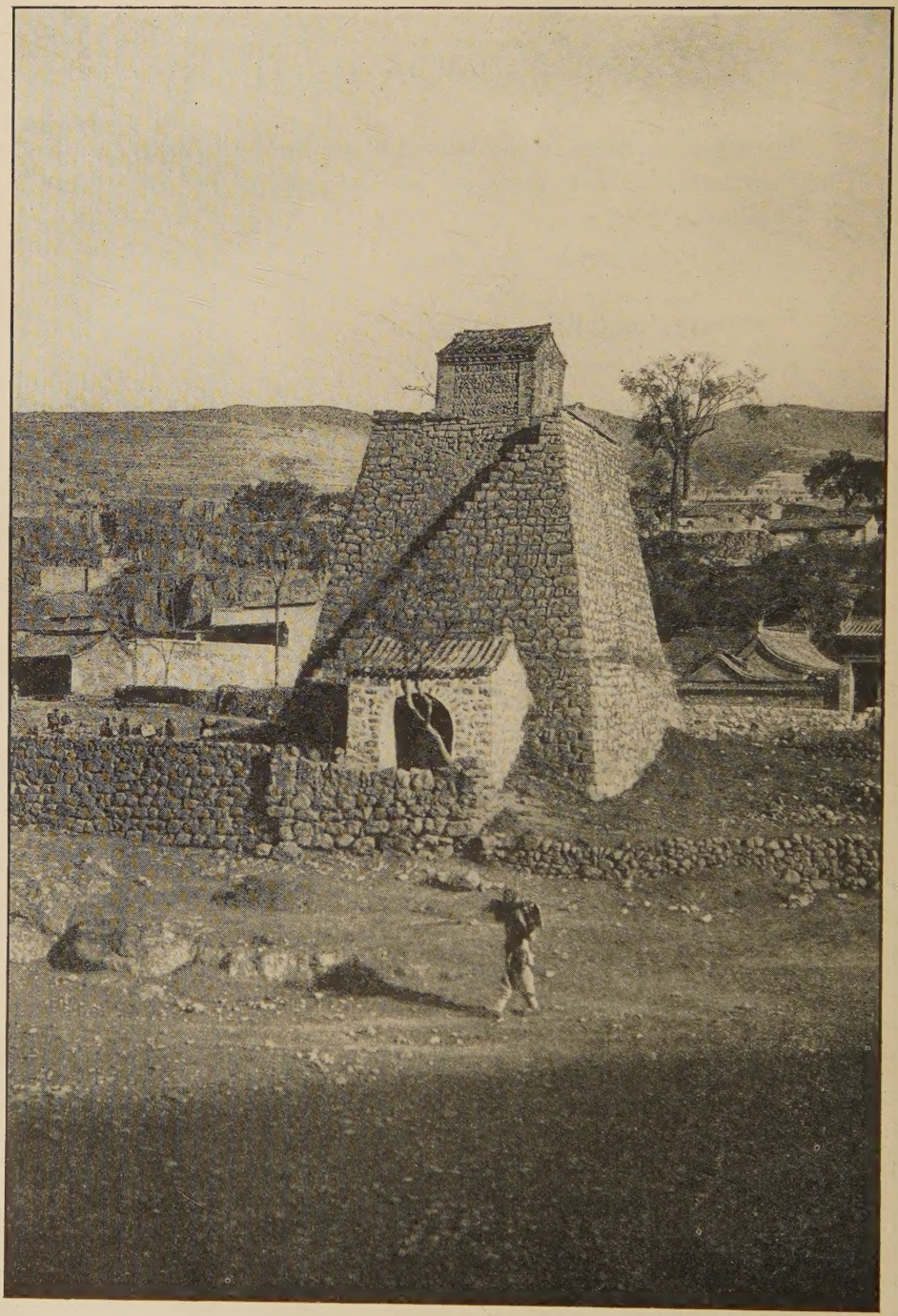

A VILLAGE WATCHTOWER IN NORTH CHINA

"Watchman, what of the night? The morning cometh."